

ADDRESSING THE BLACK/WHITE ACHIEVEMENT GAP
THROUGH THE CREATION OF AN AFRICAN
AMERICAN PARENT COUNCIL

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ABSTRACT

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This project's aim is to address the Black/White achievement gap by creating a parent council.

The achievement gap refers to the negative discrepancy of test scores between African American and other students. A focus group will consist of parents numbering fifteen to twenty-five.

Meetings will take place at the New United Baptist Church. Qualitative research methods will be used consisting of a pre and post questionnaire, a survey and an interview. The goal of this project is to equip parents to become better advocates for their children and in doing so meet the church's responsibility for addressing the Achievement Gap.

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ABBREVIATIONS

RTT	Race To The Top
NLCB	No Child Left Behind
ACT	American College Test
SAT	Scholastic Aptitude Test
SES	Socially Economically Disadvantaged
HBCU'S	Historically Black Colleges And Universities
CRT	Critical Race Theory
NRSV	New Revised Standard Version

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INTRODUCTION

Years ago, a popular commercial asked the question, “Why can’t Johnnie read?” What more recent statistics have shown is not only can Johnny not read, but Johnny also has trouble writing, balancing a checkbook, speaking in an intelligent way or performing a number of tasks necessary to functioning as a productive adult. The end result is too many young men and women are not only unemployed; they are by and large unemployable. The end result is that scores of young people, mostly people of color, are scuffled in and out of jail. For far too many young Americans of color, there is little to nothing to hope for.

One way to address this problem is to put in a strategy to address the growing achievement gap. As long as black children make poor grades, fail to graduate, or graduates are ill equipped for college or work, crime and poverty will continue to rise.

The church with its rich heritage can address this problem. While the school system focuses on improving student test scores, parental needs are often not addressed. By empowering parents to assist their children, the church can make a dent in the achievement gap.

Chapter One will discuss the writer’s background and current ministry context.

Chapter two will discuss the Biblical Foundation for the Church’s involvement in Education and community affairs.

Chapter three provides a Historical Foundation for this project.

In Chapter four, the Theological Foundations, the work of various scholars and church father's is examined.

In Chapter Five a theory is offered which would explain the gap in African American Student Achievement.

Chapter Six consist of the ministry project, the results of said project, as well as thoughts and suggestions for further study.

It is the goal of this project to provide for church leaders to replicate such work in their ministry context.

CHAPTER ONE

MINISTRY FOCUS

Everything and everyone has a beginning. This spiritual journey began in a little white house on the 2000 block of Walker Street in Chattanooga, Tennessee. This would be my home until the age of eighteen. It was in this home and community that many of the values that still serve as the foundation for life and ministry were formed. Even today, when feeling discouraged or uncertain about God's hand on my life, my mind takes me back down Walker Street.

This is beneficial in that it has become a method that God uses to remind me of just how far God has brought me. After taking a mental drive back down Walker Street, a sense of empowerment takes place, with a renewed sense of purpose and mission. This comes in part from the recognition that while it is a blessing to make it off the block, there are still children in that community, who are in need of direction. Similarly, they are young, vibrant and intelligent. They are travelers, on a journey filled with unlimited possibilities.

Before beginning this autobiography, there must be acknowledgment that a debt is owed to the Lord and Savior Jesus Christ. Without his grace and guidance, it is keenly understood that this life might have run a different course. Secondly, there is always a sense of thankfulness for a praying mother, grandmother, for friends, family, neighbors,

church members and everyone else who played a part helping to mold and shape the person you see today.

As the oldest of five, early childhood memories consist of mother, grandmother, and a gradually increasing number of siblings. Raised by a mother and grandmother, home was a very nurturing place. The absence of a father was not much of an issue at this time but would become more so with the passing of time. During the first two years of life, it was a blessing to have grandfather Thomas Wilson, who would leave a brief but lasting impression. Thomas' passing in 1967 would result in the absence of male a presence in the Wilson home; a void that would have both positive and negative effects on all the siblings in the home.

It was in this house and the surrounding community that growth from childhood into adulthood took place. It was also there that the foundation was laid for eventual faith in God and calling to Christian service.

What was interesting about living on Walker Street was the family was supposed to live there for only a short period of time. The plan supposedly involved mother exploring the possibility of either buying a house or possibly moving to go back to school. The house our family rented belonged to the church across the street. This church, Bethel A. M. E, would become the spiritual home of the Wilson family for many years. As for the house, it had originally been a parsonage for the pastor of the church but was now used as rental property. While the family ended up living there longer than anticipated, this house would become a place of warmth and security for a single mother and her five children.

Childhood: A Time Of Growth And Development

The Wilson family eventually consisted of five children: three boys, two girls and their mother. The interesting thing about the whole experience was that five black children being raised by a single parent, constituted the wrong side of several statistical categories; the family was poor, at least by government standards, in a home without a father and being raised by mother with a high school diploma. In spite of everything that may have been missing, there was never a lack of encouragement, support, and most importantly, an understanding that if one kept God first, all things were possible. As a result, three of the five children have college degrees and the other two are working toward a degree. As the oldest of the siblings, it was natural to assume responsibility for the care of my brothers and sisters. This included not only babysitting and other duties, but helping them with their homework and encouraging them to do the best they could in their schoolwork. With the passing of time, a deep respect has emerged concerning the role that mother played in spiritual and personal development.

Mother was herself an only child, at least until she reached the age of thirty five. It was not until 1975 that she learned of her two sisters. Shortly thereafter, the Wilson siblings met their cousins. As fate would have it, mother was given to a lady by the name of Bessie Wilson. This lady, who was not able to have her own children, would become the only grandmother that any of the Wilson children knew. Mother is quiet woman who is reserved but has a lot of self-respect. One of her greatest contributions to her children was her love for reading. For years, she worked as a cashier for the Chattanooga City Court Clerk, often sacrificing so that her children could have various things. In hindsight, her role was a difficult one. During many conversations, she took the brunt of the my

frustration stemming from not having an active father or material possessions such as a car. Nevertheless, she continued to work, doing what she could, and usually kept a positive attitude. It would be years later that her role would become more important. Now approaching fifty years of age, mother is still an important figure in both my life and my son.

Walker Street was located in a historic Chattanooga community known as Churchville. The name Churchville was given for a particular and perhaps obvious reason. Contained in this community were an inordinate number of churches. Within a period of eight to ten blocks there were to be found twenty to twenty-five churches. Because of the presence of so many churches on several streets, two or three churches on Walker Street itself, there was a noticeable lack of certain "houses of ill-repute." These houses, many of which were used for "number running" and the selling of liquor, played a part in shaping the "spiritual decay" of the broader community, but were absent on the 2000 block of Walker Street.

The absence of such houses of sin and the church presence contributed to a different spiritual climate on the 2000 block of Walker Street than the 1900 or 2100 block on the same street. Likewise, if what sociologists say is true about the positive effects that intact families and home ownership have on crime prevention, educational levels and religious participations; one could indeed draw a connection which would account for the academic achievement of the children who grew up in the 2000 block compared to those who lived down the street and around the corner. The community dynamic of the Wilson siblings living on the 2000 block of Walker Street as opposed to the 1900 block or the

2100 block was no accident. In hindsight, God in his sovereignty, was beginning the “good work” in my life by placing me next to a church.

While always blessed with a loving and supportive mother, the greatest influence during the earlier stages of life was grandmother. Bessie Mae Wilson later became Bessie May Robinson. Small in stature, this woman, with colorful aprons and coins she wore around her ankle, was the rock and strength of the family. Whether it was a problem with the neighborhood bullies or with a teacher at school, grandmother was always there to assist. There was deep love and respect for her in the early years. The motivation for learning to read was derived from the fact she never learned to read beyond a very basic level. It was communicated to her during the third or fourth grade that the goal was to be able to read the entire Bible to her.

Years later after she passed, Ms. Irene Cook, who became the adopted grandmother, would tell us the story of how grandmother was reluctant to get married because she was concerned about the “chillens.” The only reason she consented was that Ms. Cook promised her she would watch out for the “chillen” and make sure they were okay.

The last conversation with grandmother occurred in 1989 while serving in the U.S. Navy. While she could not fully grasp the life and culture of Europe and Asia, she would listen intently to the stories; proud of what God was doing in the life of her oldest grandson. Her last words during that conversation were, “Boy, hold on to God’s unchanging hand,” and, “Don’t forget where you come from.” A few months later she died. She did live to see college graduation, a proclamation sermon, pastoral installation, the election into public office, the wedding, and the birth of a little boy named after her

husband. She is beyond a doubt with that “great cloud of witnesses,” cheering her baby on even now saying, “Boy remember to keep your hand in God’s hand.”

Bethel A. M. E. Church

The church has played a major role in providing the spiritual foundation for this work. It all began at Bethel A. M. E Church in Chattanooga, Tennessee. Bethel was founded around 1925 by several local families. Bethel had always been in the Churchville Community. By the 1970s, most of its members lived in other areas of the city. This did not prevent the church from serving as a beacon of light in the Churchville community. The people were friendly. They loved God and they believed in serving the community. It was there the value that church can have in the lives of people was witnessed. Some of the church members were educators and they constantly asked children about their school work. As a result, the children in the church were motivated to do well in school. Additionally, it was in the church many of the young people learned important skills, such as public speaking and leadership.

Lastly, the members at Bethel not only worked with children, they also provided support to parents. Many of them were like my mother, single parents. The members of the church provided a valuable resource for parents to seek out support in educating their children. It is likely that many of these parents became more involved in their children’s schooling and better equipped to help them as a result of their ties to the church.

Besides the saints at Bethel A. M. E Church, there were other individuals in the neighborhood who had a part in the spiritual, intellectual and emotional development of this project. Most of them lived on Walker Street. The neighbors on 2000 block of

Walker Street were mostly, older people. They were homeowners and they attended church on a regular basis. This was in stark contrast to the 1900 block of Walker or the 2100 block of Walker where the people were more transient and less likely to attend church. What is interesting is that even today there is a difference between the different blocks on the same street where the 2000 block has produced a college president, several schoolteachers, and other professionals. It would be some of these neighbors: Mrs. Roger Mae Dobbins and her Sister Ms. Jenkins, Mr. and Mrs. Walter Stephens, Mr. and Mrs. Smith, and the neighbor who the children considered the noisiest of all, Mrs. Hunt who would help to look out for Jeffrey and his siblings.

These individuals played a unique role in keeping Walker Street safe. Since they were retired, they were able to watch over neighbor homes and more importantly over the children. Any car that looked strange, any unknown person who walked up and down the block looking at homes, was reported to the appropriate authorities. These neighbors along with Mrs. Worley and Mrs. Campbell, who lived on the next block, would play an indescribable role in shaping the writer's life.

School: A Safe Haven For Growth And Learning

School was always a place of safety and security. During that time, teachers seemed more engaged in the lives of children. This allowed opportunity for closeness with several teachers. Academics, particularly reading and writing came easy so the writer was able to gain confidence by being identified as a good student. From elementary throughout high school the writer would develop a love for learning, which would follow him throughout his adult life. As an adult, love and appreciation for school

would consider a career as a teacher or professor. Even though becoming a teacher did not materialize, education would indeed become a major part of life. The love of education would be the framework for eventually landing a seat on the school board and serving on several education-related non-profit boards and committees.

A brief stint in the U.S. Navy proved to be very beneficial. For one, the navy provided the writer several “firsts.” The trip to basic training was the first flight aboard an airplane. Traveling to the state of Florida for basic training was also another “first.”

Then there was the discipline military service provided. For a young man who was in many ways unsure of his ability, and who still struggled with low self-esteem, the military provided a sense of accomplishment.

Besides emotional benefits, the navy also placed me in the company of individuals who would affect my spiritual life. Between basic training, an eighteen-month stint aboard the USS America, and six years in the Navy Reserves, military experience totaled eight years. Throughout the entire experience, God was moving. Today a military background affords the opportunity to form relationships with those who share that common experience. Entrance into the Navy was an act of God and necessary in terms of growth and development.

In college there were several people who made lasting impacts on this work. The most important was Charles. Charles was a drinking buddy who committed his life to Christ. Charles was the one person in a sphere of friends who lived out his calling. He brought clarity and the idea of true Christian commitment.

Accepting Christ in 1991 gave birth to a new perspective and a shift in focus. Now the emphasis was not on how much money could be made, but on how to serve God

and humankind in the manner that had been modeled through the saints at the Bethel A. M. E. Church.

Ministry Context

Since June of 2009, the context has been serving as the Senior Pastor of the New United Missionary Baptist Church (New UMBC); a church with a membership of approximately six-hundred persons, located in Chattanooga, Tennessee. Chattanooga is the fourth largest city in Tennessee with a population of 170,000 in the city and upwards of 400,000 people in the county. Prior to being appointed as pastor, the context was serving as Interim Pastor (2008-2009), Associate Pastor (2003-2008) and Minister after being licensed in the year 2000. Before accepting the call to become a minister, service was given in various capacities including head of the young adult ministry, member of the men's ministry, coordinator of the singles ministry, small group leader and teacher. As it has turned out the writer has now been associated with the church nineteen of the church's twenty-nine years of existence.

Originally populated by freed blacks, the community was once a proud example of black entrepreneurship, saturated with vibrant businesses and stately homes owned by blacks. However, things began to change with the onset of Jim Crow segregation. During the middle of the twentieth century the black residents were forced to sell their land. By the nineteen fifties, the community makeup was totally Caucasian. It was not until the late sixties and early seventies that they began to relocate back into the community. By the 1980s, the community was majority black. By the time the New United MBC purchased the property the entire community surrounding the church was predominately

black. In addition to being a majority black community, Eastdale now finds itself as an aging community. Recent census numbers show that average age of Eastdale homeowners to be sixty years of age. These same statistics also point to a lower to working class community with the median income for a family of four being around \$30,000.¹ This in part could be contributed to an average education level, which has been declining. Compared to twenty years ago when a significant number of residents in this community possessed a college degree, now only a small percentage of Eastdadians have completed coursework beyond high school.

Lastly, with the exception of a few community pockets, most homes in the community are led by single women. In fact, very few of the homes consist of traditional nuclear family where there is a mother and father in the home. None of these facts were absent from the administration of the church in 1985. History shows in many ways the church has fulfilled its mission to preach the gospel in Judea, Jerusalem and the uttermost ends of the earth. Evidence of this can be seen in by the testimony of hundreds of people, including myself, who were drawn to and blessed by the ministry. In other areas however the church was not as successful. As result of a lack of accountability and questionable decisions, the church went from a small ministry to a thriving large ministry on the fast tract, back to a ministry in transition. During these various transitions God has proved to be faithful by sending people equipped with the gifts necessary to move the church forward. Most recently, God's hand has been seen at work as he has sent not only people into the church, but he has sent people from the previous administration whose gifts and talents are proving vital to the growth and development of the church.

¹ Chattanooga Times-Free Press Article, March 21, 2012, 1.

New United Missionary Baptist Church was founded on the first Sunday in May 1985. Its origin is largely tied to a series of circumstances, which took place at the Mt. Paran Baptist Church in Chattanooga resulting in the dismissal of the Reverend John Smith as pastor. After his dismissal, several of his supporters met to discuss starting a new church. While Reverend Smith and his family were away contemplating their next move, a group of forty individuals met to plan out what would be the new church. On the first Sunday in May 1985, they held their first service at a local mortuary with a little over forty people in attendance. Within a month, as a result of the work of one of the deacons, they were able to move from the "mortuary to a sanctuary." This sanctuary, formerly the home of a Southern Baptist church called Manatha Baptist Church, would become the New United Missionary Baptist Church, located on 2629 Tunnel Blvd in the Eastdale Community of Chattanooga, Tennessee.

The congregation spent the first couple of years becoming acquainted with their new facility. Work was done to renovate the sanctuary and the fellowship hall. Beyond construction work, a church constitution was adopted as well as a set of by-laws. Deacons and Trustees were put in place as the church laid the foundation for future growth.

By 1989, the membership had increased from the original forty to over 200. This pattern of periods of rapid growth would continue down through the years as well as the challenge of "closing the back door." It is estimated over 10,000 people have visited the church over the course of its existence.

To accommodate this growth, new ministries such as men's ministry, couples ministry and young adult ministry were put into place. In 1992, a wing was added onto the church to provide office space and a part time secretary was hired.

During the early 1990s the church experienced steady growth in membership. By 1995 the church operated two Sunday services, one at 8:00 A.M., the other at 10:00 A.M. Among the new ministries added during this time were a young adult ministry known as the YAMS, and a college ministry designed to meet the needs of the large concentration of college students who were attending the church. Also discussion took place as to how to address the parking problem.

The parking problem was tied to the location of the church. The church is located on a narrow two-way street that was not originally intended to support a lot of traffic and certainly had no room for street parking. Consequently, the very large crowds were forced to park on the side of the road, which was eventually determined by city officials to be a traffic hazard. To make matters worse, many parishioners parked on the yards of the houses surrounding the church. This did not sit well with the neighbors.

To address these as well as overcrowding issues, the church began negotiations for the purchase of 129 acres of land, located directly across the street from the campus. In February 1996 this land was acquired. As the pastor pointed out, God blessed the church to pay off the loan in less than two years. New United now owned land, which could be used immediately to solve the parking problem and be developed into what would become the New United Community Complex. Additionally, during this time a third church service was added at 12:00 P.M. to accommodate the crowds.

The explosive growth of the church did not keep some of the members from observing a disturbing trend in the church. With the passing of time, the members noticed they were afforded less voice in the direction of the church. In 1993, without approval of

the membership, the pastor decided to drop the "Baptist" designation from the church's name. The church became known simply as New United or "New U."

Also, many deacons who had been appointed in the late 1980s had either left the church or resigned from their positions, but had not been replaced. The trustees on record appeared to serve in name only. This left the church without any identifiable leadership other than the pastor. To make matters worse, members were only allowed to access the church's financial records upon request and those who did were viewed with suspicion.

Individuals who questioned the lack of disclosure were branded as troublemakers, not only from the administration, but from some of the members as well. This would all play out in the years to come as the church prepared to launch a building campaign.

In 1997, the church started a third service, at 12:00 P.M., to accommodate the crowds. Preparations were made to launch a building campaign. The goal of the campaign was to raise \$3 million of the \$10 million needed to build a state-of-the-art sanctuary. Members were asked to make pledges and give above and beyond their tithes.

The church's membership peaked between the years 2000-2002 to around 1,500. The church continued to operate three Sunday services but as some would later point out, the fatigue associated with maintaining this pace may have contributed to the changes in the pastor's demeanor.

By 2004, noticeable numbers of people began to leave the church. This was in part due to the "lack of teaching" on the part of the pastor and the explosive growth of a downtown church. With its new sanctuary and younger minister, most of New United's students as well as other members were drawn to that ministry. Faced with the reality that

New United was no longer the “hottest church in town,” as well a now stalled building campaign, the pastor began a course of actions that would lead to his dismissal.

Although membership and offerings were decreasing, the pastor continued to hire staff, many of which were his family and friends. These additions, as well as a continued increase in his salary drained the church’s finances and caused the church to dip into restricted funds to meet budget.

Attendance numbers and offerings between 2005-2008 underscored the magnitude of the problem. In 2001, the church averaged an attendance of over 700 people between three services each week. During this time, it was said that if you wanted a seat at New United, you better get there early. The average offering was in the range of \$12,000-\$15,000 per week.

By 2007, that number had dropped to around 300 people weekly with the majority of them attending either the 8:00 A.M. or 10:00 A.M. services. In 2007, after constant urging from the choir and other members, the pastor decided to discontinue the 12:00 P.M. service. While the pastor did not verbally admit to the obvious decline in attendance, discontinuing a service said a lot about the current state of the church.

The church’s annual offerings reflected this trend also. New United went from a high of about \$800,000 in annual giving in 2004 to about \$400,000 by 2006. Again, it should be noted that the lack of giving, increased salaries and raises played a role in the financial downfall of the ministry.

To pay for the increased salaries, money was taken from the building fund. The building fund was started in 1997 to raise money for a new facility. At its height, this account reached \$1.2, a decent sum of money. Still not quite enough to break ground on

the \$10 million facility the pastor desired to build. Eventually, the pastor concluded this was not enough money to build a facility; a better use of the money would be to use it to subsidize the salaries of staff members.

This strategy worked for a while, but one bad decision in 2007 changed the entire dynamic of the church: purchasing additional land. In June 2007, the pastor with the agreement of a few individuals, but without the authorization of the entire membership, decided to purchase forty additional acres of land. The reasoning behind the land purchase was this new property was ready to be developed, unlike the previous land that was purchased. The problem with the purchase was the monthly payments the church incurred.

With monthly payments of \$8,000, the church found itself unable to meet weekly payroll, let alone pay its bills. While the majority of the money paid out went to the pastor (His compensation package was rumored to be \$250,000-\$300,000), there were several other employees who earned \$40,000-\$50,000 per year.

By December of 2007, it was decided to eliminate all of the paid employees except the musician. This decision stirred discussion throughout the membership as most of the employees had family members in the church. Going into 2008, it was apparent that the ministry would face challenges, but none of us knew at the time the extent of the crisis that lied ahead.

Synergy

Throughout its history, the church has never been known for its outreach. In its heyday, it was known as a "teaching ministry." This was in reference to the preaching or

teaching style of the pastor and the number of Christian growth classes offered.

Consequently, the church needs to find its place in the community so it can give back.

The same is true in my own ministry. After reaching a level of “success,” the voices of Bethel Church and a praying grandmother echoed the message of “to whom much is given, much is required.” Both the church and myself are in the same place because any future measuring stick of success must be evaluated by what is given back to the parishioners and the community.

This has proven to be an opportunity as well as a challenge. Even before being called into the ministry, there was a calling to give back to the community. After becoming pastor, ministries were put in place to hopefully extend the church and the members beyond their normal boundaries. As a result, the church has been involved in several neighborhood initiatives including a backpack giveaway, and a community health fair. Plans are currently in the works for the church to host community summits on bullying and domestic violence. Likewise, the ministry is in the process of forming a partnership with the local university to provide summer enrichment and with the school system to provide afterschool tutoring. While only a few of the members are verbally opposed to these community programs, participation from persons inside the New United family has been limited. Even today the challenge is how move the members beyond the four walls and their personal differences with each other. With the city mayor’s current focus on gangs and youth, it convinced me with a background on the school board and in community activism, that we can stand at the forefront of the faith community’s response the improving education, job creation for youth and crime reduction in the Chattanooga community.

What happens when a person or organization reaches a large portion of its goals?

This is the position the ministry and the writer find themselves faced with. The pursuit of meaning and matching the accomplishments of my father have pushed and motivated me through graduate school and into community service and politics. Having left Walker Street and made it into a nice home with the other trappings of a middle-class life, the writer has reached a point of reflection. Perhaps this is due to a rapidly approaching fiftieth birthday or simply as a product of growth in the word of God. It is now commonplace to think more about life and legacy. As for the church, the directional challenge centers on the notion of how to give back a portion of what God has given to the ministry.

So, an ongoing challenge will center on the question of how to give back and be a blessing to others. Both the writer and the church share a common testimony; in spite of everything they have been through, they are truly blessed. What this looks like for New United MBC is that even with all its challenges, it is currently a church without any debt. It has money in the bank. It owns property and it still boasts a membership of 500-600, a decent size for the city of Chattanooga, Tennessee.

Those blessings can be seen in being able to serve as the pastor of the church. Likewise, the writer has been fortunate enough to obtain a college degree and a graduate degree. This was done in spite being raised in single-parent home. With a good education, a nice home, a beautiful wife and son, the writer, along with his "blessed church" share a thread that is too visible to be ignored. Going forward the question that both entities will have to answer is how the church and the pastor can best utilize their collective resources to be a light at the end of the tunnel. This will mean examining

whether or not he should remain in politics or transition into another arena of public service. As for the church, the question is as follows: How can New UMBC live up to its original name and mission and become a church that is New and United? If the first five years are any indication, the opportunity for the church and writer to forge a union that benefits the community is well within reach.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Preparing our children for success in life is not just about teaching them what to think. Those who are more successful in life are those who have learned how to think for themselves.

If one is hurried and distracted, one will have little patience for theoretical knowledge and too short an attention span to stay with an idea while it is being carefully developed. What will not be read are books that equip people to develop a well-reasoned, theological understanding of the Christian faith and to assume their role in the broader work of the kingdom of God. Such a church will become impotent to stand against the powerful forces of secularism and misguided scientism. Such a church will be tempted to measure her success largely in terms of numbers—numbers achieved by cultural accommodation to empty selves. In this way, the church will become her own grave digger; for her means of short-term “success” will turn out in the long run to be the very thing that buries her.¹

This quote shows what is ultimately at stake in training children and young adults not only what to think but how to think. This is important because, as Moreland and Craig argue, the future of the church depends on it. In support of this statement the Bible contains various passages, which encourage and mandate the teaching, training and education of believers. While time and space does not permit an exhaustive exegesis of all of the scriptures which reinforce the call for instruction, an analysis of three sets of verses in particular; Deuteronomy 6:1-9, Luke 15: 1-7 and Matthew 25: 31-35 will

¹ J. P. Moreland & William Lane Craig, *Philosophical Foundations For A Christian Worldview* (Downers Grove, IL: IVP Academic, 2003), 5.

Old Testament: Deuteronomy 6:1-9

Listen, Israel, and be careful to follow them, so that you may prosper and multiply greatly, because the LORD, the God of your fathers, has promised you a land flowing with milk and honey. Listen, Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, with all your soul and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand and fix them as an emblem on your forehead. Write them on the doorposts of your house and on your gates.² New Revised Standard Version (NRSV)

This passage is Moses' summary of the Law and is part of his final words to the nation of Israel before he dies and Joshua leads the country into the Promised Land. This command to love the Lord God is restated by Joshua in Joshua 22:5 as a recommitment to the law once Israel has claimed its stake in the land. 2 Kings 23:25 shows how reforms in the country were started with returning to Moses' command to love the Lord. These verses are considered a summary of the entire Law. Consequently, this passage is quoted numerous times in the New Testament by Jesus himself and other authors as the epitome of living according to God's standards.³

The grand design of all the institutions prescribed to Israel was to form a religious people, whose national character should be distinguished by that fear of the Lord their God, which would ensure their divine observance of worship and their steadfast obedience to God's will. The basis of their religion was to be an acknowledgment of the unity of God with the understanding and the love of God in their heart.⁴ With this thought

² Unless otherwise noted, all Scripture references are taken from the New Revised Standard Version.

³ Craig Blomberg, "Matthew" in D. A. Carson and G. K. Beale, eds., *Commentary On The New Testament Use Of The Old Testament* (Nottingham, England: Baker Academic, 2007), 80-81.

⁴ Jamieson, R., A. R. Fausset, & D. Brown, *Commentary Critical And Explanatory On The Whole Bible* (Dt. 6:1), (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

in mind, the writer begins verse one by presenting the teachings as a “commandment” or “ordinance,” which must be observed if the people are to enjoy the fruitfulness, the “milk and honey” in the promise land.

Any exegesis of this passage should begin by looking at the writer’s use of strong language beginning his discourse with a “command.” The Hebrew word for command is the word *mitzvah*. It involves a verbal or written requirement or order. This important term appears over a 180 times in the Old Testament. In fact over ninety-percent of these refer to God’s requirements of Israel as stipulated in the Pentateuch. The religious usage of “commandment” may be tied to the secular ones of king-subject (e.g., 2 Kings 18:36) and parent-child (e.g., Jer. 35:14; Prov. 6:20). The term appears often in conjunction with *torah* and laws (e.g., Gen. 26:5; Exod. 24:12; Deut. 6:1). The people are enjoined to ‘keep’ (lit., ‘guard’) the commandments (e.g., Lev. 26:3). Far from being burdensome, the commandments are the psalmist’s ‘delight’ (Ps. 119:47, 143) and ‘love’ (v. 127). Indeed, in the Ten Commandments, God calls those who observe his commandments ‘those who love me’ (Exod. 20:6; Deut. 5:10).⁵

Lastly, by identifying this particular instruction as a decree, the writer is reminding the children of Israel that as is the case with all other blessings from God, they too have a role to play. If they obey God by teaching their children and their children’s children, their days will be long (V. 3) and they will multiply in the land which the Lord their God gives them. In short God’s blessings come through obedience to God and his word. After the prologue, the writer transitions into what has become to be known as the “Greatest” of the Commandments.

⁵ P. J. Achtemeier, *Harper’s Bible Dictionary* (San Francisco, CA: Harper & Row, 1985), 176.

In declaring that the LORD is one, the writer is affirming not so much of the *moneity* as of the *unity* and *simplicity* of Jehovah, the alone God. Though *Elohim* (plu.), he is one. The speaker does not say, “Jehovah is alone God,” but “Jehovah our *Elohim* is one Jehovah” (comp. for the force of ~~778~~ Exod. 26:6, 11; Ezek. 37:16–19). Among the heathen there were many Baals and many Jupiters; it was believed that the deity might be divided and communicated to many. But the God of Israel, Jehovah, is one, indivisible and incommunicable. God is the Absolute and the Infinite One, who alone is to be worshipped, on whom all depend, and to whose command all must yield obedience (cf. Zech. 14:9). Not only to polytheism, but to pantheism, and to the conception of a localized or national deity, is this declaration of the unity of Jehovah opposed. With these words the Jews begin their daily liturgy, morning and evening; the sentence expresses the essence of their religious belief; and so familiar is it to their thought and speech that, it is said, they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it.⁶

Thus to say that “the Lord is one” is referring to God’s being alone, incomparable with any other god and supreme above all of creation.⁷ Although the Israelites were tempted to worship false gods that were made of stone, clay, and wood, contemporary Christians are similar in this struggle. Very few Christians in America are tempted to worship rain or fertility gods made out of materials, but they are tempted to place a variety of people and things above God in their lives. Since anything placed above God in

⁶ H. D. M. Spence-Jones, ed., *The Pulpit Commentary* (New York, NY: Funk & Wagnalls Company, 1909), 118-119.

⁷ John H. Walton, Victor H. Matthews, and & Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: IVP Academic, 2000), 177.

a person's life is an idol, it is imperative that the church show children from a young age that "the Lord their God, the Lord is one."

The Shema (which comes from the first Hebrew word of verse 4) is divided into two parts: a statement of God's being and the commands for God's people to react to the statement of His being.⁸ This follows a similar form of treaties made by the people surrounding the Israelites in the time of Moses and Joshua.

For the past several decades the church has failed to teach children the Bible in a way that demonstrates how all of life is to be lived to the glory of God. The result is children leave the church when they no longer feel entertained by the church or when they feel that the Bible is no longer relevant to them. In his book, *Soul Searching*, Christian Smith argues that instead of seeing a healthy connection between church, school, and home, the church has advocated some form of "moralistic therapeutic deism."⁹ This means that instead of teaching relevant truths from God's Word about life and God's love through the Gospel, the church has opted to teach that God exists to make people better citizens from a moral standpoint and to help them when they are in trouble. This teaching leads children, as well as adults, to believe that God is not sovereign over daily life.

There is much discussion about the needs of children and young people in relation to the development of mind and soul. The tendency has been to either emphasize the intellectual needs of the child at the expense of the emotional needs or to emphasize the

⁸ Eugene Merrill, "Deuteronomy" in *HCSB Study Bible, Hardcover* (Nashville, TN: Holman Bible Publishers, 2010), 296.

⁹ Christian Smith and Melina Lundquist Denton, *Soul Searching: The Religious And Spiritual Lives Of American Teenagers* (New York, NY: Oxford University Press, 2009), 162.

intellectual needs at the expense of the emotional needs. The Shema in Deuteronomy 6 shows there is a sharp connection between a person's ability to know the Lord and to his or her ability to love God and experience that love.¹⁰

Verse five is quoted in the New Testament in several places. Luke 10:27 says we should love the Lord with all our heart, soul, strength, and mind. Matthew 22:37 says we should love God with all our heart, soul, and mind. Mark 12:30 says heart, soul, mind, and strength, which is a different order than the rest. This does not mean New Testament writers were changing the quote from Deuteronomy 6 or they had different beliefs on the divisions of humanity. Rather they understood and were communicating that men, women, and children were made to serve and love the Lord with their entire being.¹¹ The purpose of the church's efforts in education should be to raise believers who know how to worship the Lord with the entirety of their being.

When the heart is used as a metaphor in contemporary English it is generally associated with the emotional part of a person in contrast with logic and thinking. On the other hand, the Hebrew understanding was that the heart was the center of both emotion and the reasoning, an intellectual facet of a person.¹²

It should be noted the Bible frequently affirms its own clarity.¹³ The Bible advocates education to people from all walks of life. Regardless of status, race,

¹⁰ J. P. Moreland, *Love Your God With All Your Mind: The Role Of Reason In The Life Of The Soul* (Colorado Springs, CO: NavPress, 1997), 61.

¹¹ Robert L. Reymond, *A New Systematic Theology Of The Christian Faith* (Nashville, TN: Thomas Nelson, 1998), 420.

¹² Walton, *Bible Background Commentary: Old Testament*, 177.

¹³ Wayne Grudem, *Systematic Theology: An Introduction To Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 105.

background, age, or even ability all people are called to know and submit to God. The church has been granted a special opportunity to be different from the world in not casting out “the least of these (Matthew 25:40).” The worldly systems of education rarely take the time or effort to care for those who are mentally handicapped, physically handicapped, orphans, and those who come from a variety of disadvantaged backgrounds. In taking these children and young people into the church, the Gospel is preached in the community that Christ loves all people and died for them. Likewise, the church’s goals for education should not stop once a young person reaches a certain age. The process of thinking God’s thoughts is a lifelong process that will not end.

Consequently, the efforts of the church to be a catalyst in education must be fueled by the Holy Spirit. Without this empowering and guidance, any progress will amount to fool’s gold in view of God’s ultimate purpose for humanity. There may be some value in secular education, which is not paired to the church, but ultimately the results will be disappointing and temporary.

Verse six contains one of the first hints at a new covenant in which the laws of God would be truly written on the hearts of those who trust in God (Jeremiah 31:31-34).¹⁴

Verse seven informs us that teaching is one of the primary ways that a church is called to edify and build up its members.¹⁵ In fact, the Great Commission from Christ is not only to go to all the nations and spread the Gospel, but also to teach them. Several versions of the Bible serve to illustrate this point.

¹⁴ Paul Barker, “Deuteronomy” in *The ESV Study Bible* (Wheaton, IL: Crossway, 2008), 341.

¹⁵ Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic, 1998), 1064.

In The English Standard Version, the writer admonishes the children of Israel to “Teach them diligently to your children,” while the New International Version translates it, “Impress them on your children.” The Holman Christian Standard Bible renders the phrase, “Repeat them to your children.” Similarly the New Living Translation says, “Repeat them again and again to your children.” Christians are not to limit their involvement to “one- time events” such as mission trips but to a lifestyle of evangelism.

The translation committees of these versions struggled to communicate in English the original Hebrew phrase. The ESV and NIV both emphasize effort and intensity in the training of children, while the newer translations HCSB and NLT emphasize repetition. Regardless of the finer points of translation, the point of Dt. 6:7 is clear. The teaching of children is not to be considered light work in the life of a community of believing God-fearers. There is a direct correlation between the purity of faith in future generations and the effectiveness of their teachers. What is further argued by the author of Deuteronomy is education is best accomplished when mixed into the routines of daily life.

Accordingly, for the original readers, there was to be no segmentation between “book learning” and life skills. The Israelites were to train their children in the fear of God as they went about their daily lives. Of course, the ultimate authority of God’s revelation is in the Holy Scripture. However God’s character and revelation can also be seen in the world and within relationships.¹⁶

Consequently this process of educating or teaching must be done with patience and consistency. It would be wrong to assume all people learn the same. It is often the case depending on the subject matter, that many people, adults and children, will acquire knowledge at a different pace. Furthermore, not all learning will take place in a school or

¹⁶ John M. Frame, *The Doctrine Of God* (Phillipsburg, NJ: P & R Publishing, 2002), 194-195.

between the years of five and eighteen. Thus the church's commitment to children and young adults must be an ongoing process throughout that person's life.¹⁷ Just as new followers of Jesus are advised to count the cost of following him (Luke 14:28), so it is necessary for disciple-makers to count the cost of not preparing the next generation.

This verse confirms what most understand to be true: the ultimate responsibility for the education of a child is his or her parents. At this time in the life of Israel, there were no formal schools to which parents could send their children. It was understood that each parent, particularly the fathers, were responsible for training their children to love the Lord their God with their whole being.¹⁸

This is not to say there is no place for formal education. Many of the great prophets, priests, kings, and apostles had formal education. What can be deduced from this passage is education works best when parents or guardians are thoroughly involved in the education process. It would be a drastic mistake for parents to deed their privilege and responsibility to train their children to the formal education system. In order to raise the best minds for future generations, there must be a connection between school, church, and home.

The commands of the Lord should be the first thing that comes to the mind of educational leaders in the morning and the last thing that they think of as they fall asleep at night.¹⁹

¹⁷ Carl Ellis Nelson, "Spiritual Formation: A Family Matter," *Journal Of Family Ministry* 20, no. 3 (2006): 15.

¹⁸ James Hamilton, "That The Coming Generation Might Praise The Lord," *Journal Of Family Ministry* 1, no. 1 (2010): 11.

¹⁹ *Ibid.*, 13.

Although it has been argued that the church should partner with professional educators in the endeavor of education, it must also be pointed out that the church must have a healthy discernment for what children and young people are being taught in the educational system.²⁰ Some professional educators will strive to teach children while offering as little of their personal worldview bias as possible. On the other hand, other teachers will try to find ways to incorporate their particular views into their daily lesson plans. This will not only vary from school to school but even from teacher to teacher. The church cannot simply turn a blind eye to the teachings of the school systems. What should be advocated is not a dismissal of all worldviews, but rather children should be trained by the church to see all of life through the lens of the Bible so that they will be prepared to meet any argument that goes against God.²¹

The training of children to be thinkers is part of training them to develop further into the image of God. In Genesis 1, God created male and female in God's image and told them to have dominion over the earth. Part of this dominion, and thus part of being in the image of God, is the ability to think rationally and grow in understanding and skill.²² When we combine religious training in the church with education about God's world we raise children who know God and know how to reflect that image. This means the church's role in education must not be limited to training in the Bible and Christian life, although that is both necessary and primary, but also should include training and encouragement in all disciplines from a Christian worldview. The tragedy of sin is that

²⁰ Thom S. Rainer and Jess Rainer, *The Millennials: Connecting To America's Largest Generation* (Nashville, TN: B&H Books, 2011), 87.

²¹ Ronald P Byars, "Deuteronomy 6:1-15," *Interpretation* 60, no. 2 (2006): 196.

²² Dwayne Huebner, "Religious Metaphors In The Language Of Education," *Religious Education* 80, no. 3 (1985): 466.

men, women, and children are led to use their God-given capabilities to war against God rather than to submit to God.²³

The binding of the commands on hands and as frontlets between the eyes refers to small containers that could contain small scrolls on which portions of the Law could be written.²⁴ In this way, the younger Israelites could keep the commands of God with them at all times and could have them at hand for meditation, study, and guidance.

The commitment to the education of children and young people in the church will be costly. A necessary aspect of this project is that leaders and parents will have to be committed to being educated themselves while they are participating in the education of their children. Eugene Peterson captures this truth in his paraphrase of the text by saying, “Get them [truths/commandments] inside of you and then get them inside your children.”

Like having the commands bound to the hands or in front of the eyes, Israelites were to have the Law inscribed on the doors and gates of their houses. This was for two purposes. First, it would be a reminder to them of the God they served. The Israelites would be reminded of the God who delivered them from slavery and who required them to be holy. Secondly, it would mark them as God-fearers to all outsiders. There would be no mistake in the identity of the occupants of the house. Having God’s commands written along their houses would show to fellow Israelites as well as sojourners and Gentiles that God had spoken to God’s people.

The duty of the Christian parent is not simply to raise children for the hopes of making a better life for themselves and their families. Moreover the goal should

²³ Anthony A. Hoekema, *Created In God's Image* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1994), 72.

²⁴ Walton, *Bible Background Commentary: Old Testament*, 177.

something as short sighted as seeing them score well on standardized tests, obtain multiply college degrees, or even achieve success and wealth in the job market. When the church is involved in the educational lives of its children, we must understand that we are rearing the next generation of missionaries who will take the Gospel into their work places. We are rearing the next generation of Bible-oriented critical thinkers who will be able to “destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ (2 Corinthians 10:5).

New Testament: Luke 15:1-7 & Matthew 25:31-46

Now the tax collectors and sinners were coming near Him to listen to him. Both the Pharisees and the scribes began to grumble saying, ‘this man receives sinners and eats with them.’ So he told them a parable saying, ‘What man among you if he has one hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? When he finds it, he lays it on his shoulder rejoicing, And when he has come home, he calls all his friends and neighbors saying to them, rejoice with me, for I have found my sheep which was lost! I tell you the same way there will be more joy in heaven over one sinner who repents than over ninety nine righteous persons who need no repentance.’

One of the marked features of Jesus’ ministry was the attraction of the so-called social outcasts to him. While the Pharisees and the scribes scorned and damned them, Jesus offered them a way to salvation, one that, indeed, condemned their sins in no uncertain terms but at the same time opened the divine way of remission for all sins. So they drew near to him in numbers (πάντες) as verse one says and were eager to learn all he had to say.

As a result, the Pharisees not only took issue with these shepherds, who they considered unclean, but with Jesus, who not only identified with them by conversation

and the breaking of bread, but in describing himself used a term that identified himself as the good shepherd.²⁵

This passage comes late in Jesus' ministry after he had already "set his face towards Jerusalem." This comes as part of Jesus' last portion of teachings to his disciples and others interested in his message. Included in this crowd are many Pharisees and false followers who were hoping to see Jesus stumble in his teachings. As Jesus is training the crowd the cross and resurrection are not far away.²⁶

In the Lukan story of the lost sheep, the rejoicing of the shepherd is matched by the rejoicing of friends and neighbors over his having found the lost animal. If his associates join the shepherd in his rejoicing when a lost sheep has been found, how much more should the Pharisees join heaven in its joy over the repentance of a sinner? "Can you join me," says Jesus to his critics, "in my rejoicing over the reclamation of any of the outcasts with whom I eat and drink?"²⁷

Verse two points out the challenge the church faces whenever it tries to minister to the "least of these" who are in difficult environments. There will always be religious people who feel as if they have no responsibility to chase after them. This is partly because the work is difficult and partly because the work is dirty. However, after seeing this passage and seeing the fulfillment of Jesus' drive to reclaim the lost sheep at the cross, the reader of this account must ask if there is any task too dangerous or too dirty for a genuine follower of Christ to accomplish in hopes of reclaiming lost sheep.

²⁵ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 1994), 231.

²⁶ Art Ross, "Luke 15:1-10." *Interpretation* 61, no. 4 (2007): 423.

²⁷ Talbert, C. H., *Reading Luke: A Literary And Theological Commentary On The Third Gospel* (Macon, GA: Smyth & Helwys Publishing, 2002), 67.

The consolation for the believer who ministers to those in the margins is found in verse four. This text is often misunderstood in that it does not insinuate that Jesus would leave his people without protection and abandon them all to find one lost soul. Rather, after leaving the sheep in the protection of the group, the shepherd would go to the one who was lost or in the most dangerous place and bring that person back to the fold.

This shows God's heart for those who are away from the fold and in the toughest places. Likewise it underscores the importance on the local church in providing covering to those sheep who have been *caught* in the net of the shepherd. Thus, it is advocated here that in order to go after those who are oppressed, God's people must be willing to fight injustice.²⁸

In verse four we see grace and mercy in action. The shepherd not only cares for the sheep, but he is willing to go out and look for the one who is lost. This verse is akin to Ezekiel 34:11-14, which say the following about God's relationship to God's people:

For thus says the Lord GOD, 'Behold, I Myself will search for My sheep and seek them out. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel. I will feed My flock and I will lead them to rest,' declares the Lord GOD.

²⁸ Timothy Keller, *Generous Justice: How God's Grace Makes Us Just* (New York, NY: Riverhead Trade, 2012), 44.

In the New Testament this same point is made in John 15:11-15:

I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep. I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

Verse number five shows that what God the Shepherd does with the sheep once God finds them. God picks them, puts them on God's shoulder and brings them back to the fold. God picks them up because they are not able to walk on their own. They cannot walk because they have been alone and are wounded. While they have value, they are bruised. God does what any good shepherd does; God laid it on God's shoulders. This seemingly insignificant detail actually says a great deal about the process of God's process of education and discipleship.

The shepherd does not merely find the sheep and try to lead it into correct behavior. Nor does the shepherd find the sheep and then simply release the sheep again. Instead, the shepherd takes the sheep on own strong shoulders and bears the weight of taking him back to the sheepfold. This shows the commitment to the lost sheep that the shepherd must have in order to see results. One of the greatest tragedies we see in the church today is the unwillingness on behalf of Christians to "pick up" those who are in need. Like these sheep, these are individuals are not necessarily looking for a "hand out" but for a "hand up." In a society where the prevailing government policy is one of "taking away" opportunities, the postmodern church is needed more than ever to aid in the spiritual, intellectual and emotional development of the masses.

In verse six we see those who love what God loves will rejoice in what God rejoices over.²⁹ In this case, God rejoices over reclaiming a lost sheep. Assisting in the education and development of the masses, not only helps the church of today claim the lost sheep, more importantly equips and empowers us for the work which is to come.

Moreover this verse teaches that whenever the lost sheep was found and brought back into the fold the people celebrated. Later in this chapter of Luke it is said that the woman who finds a lost coin rejoices over it and the father who receives back a lost child rejoices over his return. Throughout the Bible it is clear that rejoicing in what God accomplishes is an act of worship. This means rejoicing in reclaiming lost sheep and training them through educational processes has two results. First, rejoicing over God's work is an act of worshipping Him. Secondly, rejoicing over the return of a lost sheep shows the value of the sheep and motivates the community toward further action. Another indictment of the Christian church is the silence when it comes to rejoicing over the restoration of those who have strayed.

In the parallel verse in Matthew 11, it was a common belief angels were sent to watch over the people of God. It was also understood they reported back to God what had happened to those whom they watched over. Thus, mistreating one of God's children would result not only in offending the angels but also offending the God who sent the angels.³⁰

Although partnering in education as an advocate for children would have immediate practical benefits, ultimately the goal of reaching out to children through

²⁹ Keener, *Bible Background Commentary: New Testament*, 231.

³⁰ *Ibid.*, 93.

education is to show them the power of the Gospel and God's love.³¹ In this way the church is happy to see immediate benefits such as higher self-esteem, better home lives, and higher productivity; but the goals are much loftier.

In Matthew we observe that although much is said about finding the will of God and discerning what steps God would have God's people to take. In verse fourteen the passage strictly tells its readers God does not desire any little children to simply be turned away, discarded, and lost. In a world system that only affirms and invests in the privileged and brightest prospects, the church must step in and reclaim those who are just as important to God the Father. It is a beautiful picture of joy as the sheep are restored. How this picture should encourage sinners to trust the greatest Shepherd! What joy there is in being found! There is nothing here of a reluctant shepherd scolding the sheep, but rather of relief and elation.³²

Matthew 25:31-46:

...But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 'For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?' The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even the least of them*, you did it to Me.' Then He will also say to those on His

³¹ Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1996), 395.

³² Childress, G., *Opening Up Luke's Gospel*. Opening Up Commentary (Leominster, MA: Day One Publications, 2006), 47.

left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' These will go away into eternal punishment, but the righteous into eternal life."

To drive home some of his previous points, Jesus shifts to a discussion on eschatology. In response to questions from his disciples, Jesus delivers his teaching on the Kingdom of God, the end of days, the signs of his return, and the judgment of the nations in heaven.

While there are benefits to being a follower of Christ on the earth, the ultimate reward for any follower of Christ is to enter into God's eternal kingdom to fellowship with Christ and all of his people.

Except for visiting the imprisoned, all of these deeds were in the catalog of good deeds done by the Israelites.³³ The main point of this passage is Christians should not only go to the weakest and the least but they should also go in the name of Jesus. It is clear that even unbelievers do good things. The difference is that the Christian does so as a representative of Christ, not seeking to bring glory to any human. Notice the mention of the "six works" as referenced by the master. The significant point of these works is that all six refer to the King himself: "I did hunger," "I did thirst," etc. Each work is thus made personal as having been done to and for the King. That makes plain most clearly the inner motive that prompted these works, love for this King; the love that springs from faith in this King. Having received his saving grace by faith, our gratitude responds by

³³ Keener, *Bible Background Commentary: New Testament*, 118.

works that are intended for him. The next significant point that this verse makes is the fact that all the works mentioned are of the humblest and the lowliest kind. Not one grand work is listed; this is in glaring contrast with the claims made in 7:22. All these are works in which even the smallest faith can easily produce. Even the smallest faith saves. In connection with giving drink, note Mark 9:41. In συνηγάγετε the σύν conveys the idea of taking the stranger into the family and giving him lodging

The verb περιβάλλειν in verse thirty-six is used to designate the putting on of any kind of clothing, and γυμνός refers to insufficient covering; it does not necessarily mean absolute nakedness. The verb ἐπισκέπτομαι, “to look upon,” has the sense of “to visit with help.” The last work, going to those in prison, helps to cast a light on all these works. They recall what Jesus said about the persecutions his believers would have to suffer. Any comfort and any help, ever so slight, offered to believers in these circumstances would really be a confession of Christ and thus in the highest sense a work of faith.³⁴

In the last verse, Jesus is depicted as a king reigning over his people; he also makes it clear that he identifies with those who are broken, despised, and mistreated. The reason he can identify with them is because he himself was broken, despised, and mistreated during the course of his life. This found its climax in his death on the cross.

There would be no argument that the church must care for its own children. The Bible goes further to say that the church must care for the weakest among the community including spiritual orphans. Spiritual orphans are those children and young people who do not have parents who disciple them. In the church’s commitment to family ministry,

³⁴ Lenski, R. C. H., *The Interpretation Of St. Matthew’s Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961), 992-993.

family-focused church events, and family-driven educational practices, it is easy to forget there are children who often get left out. Since we believe all believers have been adopted into God's family, each child that comes into our church should feel like they have spiritual parents to love and protect them.³⁵ Just as Jesus did not shun children for wanting to sit at his feet, we too should view children as a blessing and not as a nuisance. When the church pursues the weak and downtrodden, it demonstrates a Gospel truth. This truth is not only shown to the children who receive the benefits of the ministry; it shows the community at large and other church members that God cares for the weak.³⁶

It is debatable as to whether Jesus is referring simply to the poor and disadvantaged who are already within the church or whether he includes those who are currently not believers.³⁷ Regardless of how one chooses to reconcile this issue, two things are clear. First, the local church is to take care of its own members. This not only includes meeting needs and promoting positive education but also corrective education in the form of discipline. Secondly, the church cannot stop at taking care of its own members. Jesus himself met the needs of those who were not full-time followers of his. The image of care and concern that the Bible depicts is that the church cares for the weak and downtrodden within its own walls first and then spills over into "Jerusalem, Judea, and the ends of the earth."³⁸

³⁵ Joseph Hellerman, *When The Church Was A Family* (Nashville, TN: Broadman & Holman, 2009), 167.

³⁶ W. A. Strange, *Children In The Early Church* (Eugene, OR: Wipf and Stock, 1996), 46.

³⁷ Lamar Cope, "Matthew 25:31-46: The Sheep and the Goats Reinterpreted," *Novum Testamentum* 11, no. 1-2, (1969): 32-44.

³⁸ Dan OttoVia, Jr., "Ethical Responsibility and Human Wholeness in Matthew 25:31-46," *Harvard Theological Review* 80, no. 1, (1987): 86.

Clearly there is much at stake in caring for the weakest and the poorest among people. Matthew is not advocating that people can somehow earn salvation through deeds of righteousness but rather that a person who truly is a follower of Christ and has been born again will do the things that God has commanded, including taking care of the weak.

One last point, this particular verse, contrary to recent agreements, is not intended to infer that the punishment for those who are lost and not in Christ is eternal. Rather this passage is intended to offer two points of motivation. First, church members should seek to do the work of God because they are convicted that they must bear fruit as disciples. Secondly, churches should do the work of God because they want to see people rescued from eternal punishment and instead be welcomed into eternal life. Hence, there remains no more pressing priority in this life than to respond properly to Jesus and his messengers by becoming disciples through faith in him. Alas, we must demonstrate Christ's lordship in our lives through acts of service—to all the needy, yes, but especially to those of the household of faith (Gal 6:10).

Time and space does not allow for a more comprehensive analysis of the biblical mandate to teach and instruct. To be sure in the minds of the biblical writers, learning and comprehension of scripture was critical to understanding one's salvation. Through a process of what Cain Hope Felder calls the, "Secularization of the New Testament," modern interpreters have made the Bible silent in areas such as race, poverty, justice and the Christian's role uplifting the masses.³⁹ Yet the aforementioned scriptures point to a substantive and detailed description of what God expects from his people. Those who embrace a conservative biblical and theological orientation will continue to limit to the

³⁹ Felder, Cain Hope, *Troubling Biblical Waters, Race, Class And Family*, (New York, NY: Orbis Books, 1989), 46.

Bible's scope on matters of faith and obedience. Others who understand the challenge of living between the *Cross And The Lynching Tree*⁴⁰ are more than willing to read and digest everything the Bible has to say to those who are in the greatest need.

Lastly as S. K. Weber points out, "All of us will stand before the judgment seat of the king to answer for our treatment of others, especially fellow believers. Our responsibility is to minister to the needs of others as though we were ministering to Jesus the king. To ignore a need we can meet is equivalent to ignoring Jesus the king."⁴¹

⁴⁰ James Cone, *The Cross And The Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 23.

⁴¹ S. K. Weber, *Vol. 1: Matthew Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 427.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The journey of black people in America, from slavery to freedom to equality had been long and arduous at best. Down through the years a number of barriers have existed which have hindered blacks in their quest for equality. For over 250 years these descendants of African queens and kings were treated as less than human. Forced into a brutal system of slavery, they were not allowed to raise families, teach their children their rich and colorful heritage, or take advantage of a very fundamental right, the opportunity to learn to read and write. For them life was about survival. In order to survive they turned to their roots, the hymns and songs, which not only spoke of their struggle, but of an anticipated deliverance. Like the children of Israel, they were cut off from their homeland. These Israelites were filled with the hope that God would send a “Moses” who would rescue them from the oppressive American system of human bondage.

The origin of the black-white achievement gap can be traced to southern plantations, slave markets and prisons situated throughout this country. It was in these places, as well as on Jim Crow streetcars, in inferior schools and in the caucuses of corrupt municipal, state and federal government bodies that the deliberate and malicious plan to dehumanize, disenfranchise and deprive black people of their basic human rights would be carried out. This portion of this document will examine the growth and

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Christian theology contains an abundance of literature that addresses the need for churches, its ministers and parishioners to extend their ministry in such a way that it reaches the masses of people. Third century church theologians, often known as the Patristic fathers, in addition to addressing theological issues such as the trinity, the divinity and humanity of Christ, and the sacraments, they also spoke of such a mandate.

Several of the Reformation era's greatest theologians, Luther, Calvin and Zwingli espoused doctrines that supposed the church's involvement in affairs of the state such as health and wellness, political empowerment and especially education. In more recent years, Liberation theologians such as Gustavo Gutierrez have emphasized the "theology of praxis," calling for a theology which is academic as well as practical. The 1960s gave birth to the rise of Black Theology, spearheaded by Dr. James Cone. Black Theology at its core is an attempt to answer the question, "What does the gospel of Jesus Christ say about the struggle of Black people in America?" It is this branch of Theology, Black Theology, which will be the basis for the theological section of this research. However, before delving into Black Theology, a brief analysis of what theologians have had to say especially related to the church's involvement in education may be beneficial.

Clement of Alexandria was considered the first philosopher to highlight the harmony between faith and reason. For Clement, the art and engagement in the

development of the academic achievement gap, discuss some of the causes of this phenomenon and identify possible solutions to this perplexing problem.

One year before the Mayflower arrived on American soil, Africans found their way to the new land. Hailing from Spain, these Africans possessed names such as Antonio, Pedro and Isabella. Seventeen of these sojourners landed in Jamestown Virginia. They would serve as the forerunners of what would become the African American presence in the United States.¹ Like the Europeans who would come one year later they were here in search of opportunity. They came from a country with a rich history. They were, as G. M. James pointed out, “Kings and Queens, inventors of Astronomy, Geography, Medicine, Science and Physics.”² Still for them America represented a new and unconquered territory. Although they were unfamiliar with Horatio Alger’s “Rages to Riches,” hypothesis, they too possessed a belief that if they worked hard, their lives could matter. What they were not aware of was what lay ahead, an evil known as chattel slavery: They were accustomed to slavery for sure but this system would be different. Unlike any form of slavery they had seen, this color-based system of oppression would negate any hope or opportunity for personal growth and advancement. As slaves they were deprived of the fundamental right to life, liberty and the pursuit of happiness. Stripped of such rights, neither they nor their children would have access to books or any other means to learn. Therefore, learning to read and right was for the most part out of the question. As a consequence, the descendants of the

¹ Lerone Bennett, *Before The Mayflower: A History Of Black America 1619-1964: The Classic Account Of The Struggles And Triumphs Of Black Americans* (New York, NY: Penguin Books, 1987) 28-29.

² George G. M. James, *Stolen Legacy* (New York, NY: Create Space Independent Publishing Platform, 1996), 42.

Africans would lag behind the descendants of Europe in the mastery of reading, writing and mathematics. History has shown their desire to learn to read, to write, or to learn was never an issue. What was at issue however was the lack of opportunity. Yet in spite of a legal and social system, which forbade learning, these slaves and their descendants learned to read and communicate. Over the years, history has provided a detailed account of the struggle for educational equality through a series of dialogues that have since become known as slave narratives. It was within these stories that slaves told of their struggle for freedom and their quest for full citizenship in this great country known as the United States of America.

In spite of the challenges associated with life in the *Peculiar Institution*, most slaves understood the value of learning to read and write. For them, learning to read and write offered more than personal fulfillment, but a gateway toward freedom.³ While hard data is sketchy, oral tradition underscores the length and breadth of their pursuit for knowledge.

There are numerous stories of slaves who were hanged when they discovered reading books. There were also stories of patrollers who would disrupt Sunday church services where slaves were being taught to read. In order to learn to read slaves cajoled white children into teaching them in exchange for marbles and candy. They also paid large sums of money to poor white people to teach them to read. If a blue black speller (a school dictionary) could be found they would quickly take it and absorb as much of its content as possible before passing the knowledge on to others.

³ Kenneth M. Stampp, *The Peculiar Institution: Slavery In The Ante-Bellum South* (New York, NY: Vintage, 1989), 70.

For these slaves, learning to read not only armed them and prepared them for freedom; it provided them with a sense of humanity and personhood. To be able to read and write was good and noble. Beyond the psychological benefits of being literate, there were practical advantages as well. Literate slaves were able to file legal documents protesting their enslavement. They were able to assist other slaves in other matters pertinent to the cause of freedom. As history shows, most black leaders in the nineteenth century would come from the ranks of the literate. Among the abolitionists, one of the greatest who would emerge as a voice for freedom would be Fredrick Douglass, who in his *Narrative In The Life Of A Slave* offered a detailed account of not only his quest for freedom, but his will to learn to read in spite of his master's hostility.

Douglas was fortunate in that he had a mistress, Mrs. Auld, who began the process of teaching him to read. Mrs. Auld was different from most white women of her time. Douglas attributed this to her having never owned slaves and to her having to work and make a living. Thus she did not require of her slaves excessive servile labor.

When her husband learned that she was teaching slaves to read he immediately forbade it. His logic was that learning to read would "spoil a nigger." Auld eventually complied with her husband and ceased teaching their slaves to read. Douglas was deeply troubled at the change of heart of his mistress. For him, her philosophy of denying slaves this very basic right was contradictory and morally wrong. In addressing his feeling toward his mistress, his continued desire to learn and for freedom he said the following:

From that moment, I understood the pathway from slavery to freedom. It was just what I wanted and I got it at a time when I least expected. Whilst I was saddened by the thought of losing the aid of my kind mistress, I was gladdened by the invaluable instruction which I had gained from my master. Though conscious of the difficulty of learning without a teacher, I set out with high hope and a fixed purpose, at whatever cost of trouble, to learn to how to read. The decided manner

with which he spoke, and strove to impress his wife with the evil consequences of giving me instruction served to convince me that he was deeply sensible of the truths he was uttering. It gave me the best assurance that I might rely with the utmost confidence on the results which he said, would flow from teaching me to read. What he feared most, that I desired most. What he most loved that I hated. That which to him was a great evil, to be carefully shunned, was to me a great good, to be diligently sought and the argument which he so warmly waged against my learning to read, only seemed to inspire me with a desire and determination to learn.⁴

So Douglas set out, not only to learn to read, but to be freed. By the end of his life, this illiterate slave had become an internationally famous abolitionist with a bank named after him. Although a beneficiary of republican generosity during the reconstruction years where Blacks were afforded educational, political and economic clout, Douglas would spend the rest of his life fighting for equal rights for other black people. For him, these rights could only be obtained through education.

In addition to Fredrick Douglas there were other individuals such as the A. M. E. church Bishop Daniel Payne who worked tirelessly through the church to teach slaves to read. While there is ample research that focuses on the roles that northern missionaries and philanthropists played in providing teachers for freed slaves, what is not always discussed is the role that Black leaders, mainly through the church, as well as Masonic lodges and benevolent clubs played in the educating slaves. As the years would progress, organizations like the NAACP, the Urban League, Black fraternities and sororities and , most importantly, the Black church would take the lead in addressing the educational deficiencies of Black people.

⁴ Frederick Douglass, *Narrative Of The Life Of Frederick Douglass*, (New York, NY: Prestwick House Inc., 2004), 18.

History of Education for African Americans

It is all too often the case that the discussion surrounding the black-white achievement gap is done so without a sufficient regard for history. This omission can be a fatal flaw in understanding the achievement gap. As the father of Negro History, Carter G. Woodson points out in *The Mis-Education Of The Negro*:

To point out merely the defects as they are today will be of little benefits to the present and future generations. These things must be viewed in the historical setting. The conditions of today have to be determined by what took place in the past, and in careful study of this history we can see more clearly the great theatre of events in which the negro has played a part.⁵

The years immediately following slavery witnessed the birth of several black primary schools, high schools and colleges, which were then known as “normal schools.” Recognizing the need to address the “negro problem of illiteracy,” white missionaries came from the north to establish schools for the recently freed slaves. Still reluctant to afford these freed slaves with too much education, most of these institutions functioned as “trade schools” which taught students horseshoe repair, farming, and other domestic skills, which were akin to what they had done as slaves. While there were some individuals who acknowledged the fact that a minimal degree of learning was needed to function in society, the intent of these “missionaries” was certainly not to provide freed blacks with the type of education which resembled what a white person would receive.

After slavery was abolished in 1865, primary schools were set up to teach the newly freed slaves the fundamentals of reading and writing. Most of these schools were elementary schools with an extremely limited curriculum. Most of the courses were taught by white teachers with limited education. Even when a more “educated teacher”

⁵ Carter G. Woodson, *The Mis-Education Of The Negro* (Trenton, NJ: Reprinted by African World Press, 1990), 61.

taught courses these courses were taught at the most basic level. The prevailing wisdom was that the best course of instruction for Black people should be composed of a very limited amount of Math, Philosophy, Latin or other Languages and be more top heavy in the trades and industrial arts. This type of education was thought to make the former slave a more passive and productive citizen.⁶ Nevertheless, as a result of governmental intervention and liberal views on educating former slaves, the late 1870s saw a degree of education become available for blacks.

Most of the schooling accessible prior to and after the civil war was restricted to primary schooling. To be fair, this was true for most Americans except those from wealthy families. However, while the Reconstruction period of 1870 to 1890 witnessed an increasing number of high school options available for White Americans, the same was not true for African Americans. African American students had very few options when it came to formalized schooling beyond primary school and most of these schools were located in either northern cities or in large southern cities. Between 1880-1930, all but a few of the high schools for blacks were located in large cities. Since the majority of blacks lived in the south, attending school beyond the elementary grades was not an option. The present day Achievement Gap and its relationship between the establishment of black high schools cannot be overstated. One of the most oppressive dynamics in the history of education can be seen in the deliberate actions of southern states and local governments which expanded schooling options through high school for white children while refusing to provide the same for black children. In rural southern communities

⁶ C. Vann Woodward, *The Strange Career Of Jim Crow* (Oxford, England: Oxford University Press, 2002), 64.

there could seldom be found a high school for blacks. James D. Anderson in his book *The Education Of Blacks In The South* makes the following comment about the lack of high schools for blacks: “The virtual absence of black public high schools reflected the opposition of the black majority of white southerners, particularly the rural communities and small towns, to black secondary education”⁷

Consequently, during a sixty-year period after slavery, the school accessibility gap between blacks and poor whites would expand at an enormously alarming rate. To prove the point, data was taken in 1880 which showed that only about three-percent of all high school age children, black or white were enrolled in or attending high school. A subsequent national survey of Secondary Education administered in 1930 showed that this number had risen to forty-seven-percent. Much of this growth was due to governmental funding and private philanthropy. Indeed, by 1930 American high schools had become “the people’s college.”⁸ However these children were mostly white children.

As a result of governmental incentives white students in the south, in spite of abject poverty, were able to attend school at the same level with students from other regions of the country. By 1930, thirty-eight-percent of the white children in the south attended some form of high school. With the aid of Northern financial supporters, the number of white students attending high school continued to rise. Scholars suspect that this was done to “repay” the south for the losses it suffered as result of civil war and the cessation of slavery. By 1940, ninety-three-percent of whites in the south attended some form of high school. In some states such as Mississippi, North Carolina, South Carolina,

⁷ James D. Anderson, *The Education Of Blacks In The South 1860-1935* (Chapel Hill, NC: University of North Carolina Press, 1988), 45.

⁸ John Krug, *The Shaping Of The American Public High School* (US Office of Education, Biennial Survey on Education, 1930), 1-18.

Florida, Missouri, and Delaware, the number of white students attending high school exceeded that of the national average.⁹

This would not be the case for black children in the south. No greater example of this disparity could be found than in Mississippi. Black school-aged students outnumbered whites by three to one. Yet the percentage of blacks attending secondary school was four times less than that of whites. Although the number of blacks receiving secondary education would eventually jump from ten-percent of the population to fourteen-percent, Black students were still behind whites in terms of access to secondary education. Consequently, by the early 1930s when the American high school had become the “people’s college” for middle and poor class whites and for European immigrants, for blacks it was just an illusion.¹⁰

Another factor that shaped the discriminatory nature of secondary education in the first three decades of the twentieth century was the United States Supreme Court’s 1899 decision in the case of *Cumming vs. School Board Of Richmond County, Georgia*. This case reflected the unique oppression of persons of African descent apart from those of other people. This case began in 1880, when the Richmond County School Board, after a long-standing demand by the Black community, established Ware High School in Augusta, Georgia. It was the only public high school for Blacks in Georgia and perhaps one of four in the eleven former Confederate states. Ware High School became a solid academic secondary school, a source of pride, and an avenue of mobility for Augusta’s striving black community. Yet on July 10, 1897, the school board pointing to the need for

⁹ Doxey Wilkerson, *Special Problems In Negro Education* (West Port, CT: Praeger Publishing Co., 1970), 42.

¹⁰E. Franklin Frazier, *The Negro In The United States* (New York, NY: McMillian Publishing, 1949), 88.

more black elementary schools and claiming that the schools were hard-pressed for funds, voted to close Ware High School. This decision aroused a storm of protest in the Black community, which set in motion a series of lawsuits that started in the local superior court and ended up in the U.S. Supreme Court.¹¹

The lawyers for Augusta's Black plaintiffs pointed out before the U.S. Supreme Court that the *Plessy vs. Ferguson* case in 1896 allowed the states to establish racial segregation only if the accommodations and facilities in public institution were equal. In other words, even if the racial segregation of schoolchildren was constitutional, the opportunities offered students of each race had to be substantially the same if the courts followed the "separate but equal" clause in "*Plessy*." The vast majority of the previous decisions in both southern and northern courts favored this interpretation of *Plessy*. Yet, in his opinion for the U.S. Supreme Court, Justice John Marshall Harlan circumvented the question of whether *Plessy* mandated equal school facilities by simply not discussing the issue. Upon his belief that the school board would respond to a court injunction by closing white high schools instead of reopening Ware, Harlan concluded that the black plaintiffs demand for substantially equal facilities would damage white children without helping black children. Harlan ruled that to sustain an equal protection claim, the plaintiffs had to show positively that race and race alone led to the school board's action. On behalf of the Supreme Court Harlan ruled that no such case had been established. This rule was issued even though lawyers for the plaintiffs had demonstrated more elementary schools for Whites than Blacks, higher salaries for White teachers compared to Black

¹¹ Jim Haskins, *Separate But Not Equal: The Dream And The Struggle* (San Francisco, CA: Scholastic Paperbacks, 2002), 27.

teachers, and the inequity of closing the Black high school, while keeping open the white school.¹²

This decision would empower southern communities in their case against limited educational opportunities for Black children. White northern communities saw as a solution to the “negro problem” increased education opportunities. It was the opinion of southern whites that the less educated blacks were, the more amenable they would be to domestic service and manual labor. Anderson points out that for blacks the notion of “separate but equal” had now become a “derisive taunt” and the path toward equal access in the American Educational System would be rocky to say the least.¹³

In addition to the creation of high schools for Blacks, the late 1800s also saw the establishment of a number of Black colleges and universities. Initially, many of these newly created schools were classified as “normal schools” and colleges. Normal schools were teacher-training institutions, which were little more than high schools. Course work taught in these schools included high school level English and Math courses. There were, however, some schools that functioned more like established colleges offering courses on the classics, advanced mathematics, philosophy and the sciences.

As was the case with the public high schools, many of these schools were established by northern missionaries who were sympathetic toward the plight of the newly freed slaves. In addition to providing much of the financial backing, white teachers came from Northern states to serve as educators in these schools.

The need to provide an education for freed slaves outpaced the availability. As Glenn Miller points out in his book *Piety And Profession*, “African Americans and white

¹² Kousser, *Separate But Unequal*, 38-39.

¹³ Anderson, *The Education Of Blacks In The South*, 192.

missionary leaders both realized that unless significant numbers of African American teachers could be found, most people of color would remain untaught.¹⁴ Churches and missionary societies established schools to train Black teachers to work in conjunction with and work independent of their White counterparts.

Thus the following schools were founded by missionary societies or similar organizations: Hampton Institute, Tougaloo College and Talladega were all founded by The American Missionary Society. In 1867, this same organization also launched Straight University, which contained multiple departments including a law school and an art school. Others schools founded during that period included: Knoxville College, Johnson C. Smith University were founded by the Presbyterian board of Missions.

The following institutions: Benedict College, Bishop College, Morehouse College, Shaw University, Spellman College and Virginia Union were founded by the American Baptist Home Mission Society.

Lastly the Methodist Episcopal churches were responsible for the founding of Bennett College, Clark University, Claflin College, Meharry Medical College, Morgan College, Philander Smith College, Rust College and Wiley College. Most if not all of these schools were founded in the late 1800s with the goal being to educate former slaves as well as the descendants of slaves.¹⁵

As black churches experienced growth in numbers and resources they began to establish colleges themselves. Some of the Collèges established by black churches included Paul Quinn College and Allen University (1881) in, Morris Brown College

¹⁴ Glen F. Miller, *Piety And Profession: American Protestant Theological Education, 1870-1970* (Grand Rapids, MI: Eerdmann Publishers, Grand Rapids, 2007), 362.

¹⁵ Ibid.

(1884) and Edward Waters College (1888). Other colleges founded by churches included Shorter College and Kittrell College (1886), Payne University (1989), Turner College (1890), and Lampton College (1911).¹⁶

Spellman College, initially called the Atlanta Baptist Female Seminary, developed from the school in Friendship Baptist Church located in Atlanta. Likewise, Morehouse College was first established as Augusta Institute and was housed in the oldest African American church in Atlanta, Springfield Baptist Church. Both of these schools are examples of how the African American Community moved its education programs from its churches into its colleges.

As these educational institutions matured over time, they developed stronger curriculum. By the earlier 1900s, they developed collegiate focused departments designed to encourage their students to pursue and complete a “full college course.”¹⁷

In time courses in Latin, Greek, French and Mathematics were taught. Students at these universities were encouraged to pursue coursework beyond the study of agriculture. This focus would unfold over the next forty years as two schools of thought concerning Afro-American higher education would arise: The W. E. B. Dubois school of thought would challenge Blacks to pursue a rigorous and intellectual coursework. The Booker T. Washington Model encouraged Blacks to pursue industrial education.¹⁸

History would show these Historically Black Colleges and Universities, now known as HBCUs, would work side by side with churches, the NAACP and other

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

organizations to nurture, cultivate and send out a group of activist scholars. These individuals possessed both the charisma and the intellect to wage the war against segregation. Whether in the courtroom or the choir room, graduates of Black colleges were found assisting the cause of freedom. As W. E. B. Dubois' "talented tenth," they understood quite well the privilege associated with having a college education. They were creatures of two worlds; educated American, but still black.¹⁹ However in spite of the great work of Black high schools and the Black colleges, the twentieth century, at least from an educational perspective would be defined by an achievement gap. This was part of Gunnar Myrdal's, *American Dilemma*²⁰ that was and is inextricably related to the problems of crime, poverty, health-care, mass incarceration and other issues that plague American Society.

The Achievement Gap

The achievement gap or the test gap is a term used to explain the variation in test scores between various groups of people.²¹ Educational researchers and sociologists have used the term "achievement gap" since the 1960s. However, as far back as 1917 it was used by U.S. Army officials, who began to take note of the differences between Black and White soldiers on intelligence tests. Initially called the Black White Achievement Gap, current research has shifted to focus on the gaps between social economic groups as well as the gap between persons diagnosed with learning disabilities and those for whom

¹⁹ W. E. B. Dubois, *The Souls Of Black Folk* (Mineola, NY: Dover Publications Inc., 1994), 36.

²⁰ Gunnar Myrdal, *American Dilemma; The Negro Problem And American Democracy* (New York, NY: Transition Publishing Co., 1995), 44-50.

²¹ Rod Paige and Elaine Witty, *The Black-White Achievement Gap, Why Closing It Is The Greatest Civil Rights Issue Of Our Time* (New York, NY: American Management Association, 2010), 58-60.

English is a second language. For the purpose of this document, the focus will largely be on the disparity between Black and White students. In terms of where the gap is prevalent there is data which points to the gap throughout the k-12 educational pipeline.

It is widely documented that by the twelfth grade Black students on average lag behind White students. But where does this problem come from? In recent years longitudinal studies have been conducted, which would hopefully shed some light on how the gap widens through the student's academic career.

In 1998 and 1999, a study known as the Early Childhood Longitudinal Study—Kindergarten Class or (ECLS-K) was administered by the U.S. Department of Education. As results began to come in, researchers found differences between White and Black students in math and reading. White students were more likely to know their shapes and could count higher than black students. As it related to reading White students more often knew their letters (74% compared to 59% for Blacks) and their sounds. The good news however was that by the second grade, Black students had caught up. Yet the data does show there is a gap early in the educational process.²²

Using the same data from the ECLS-K, researchers discovered the gap in reading, which was only three points when the students entered kindergarten, had grown to seventeen points by the end of the fifth grade. A similar pattern was found in mathematics with the difference being, the gap was slightly higher than in reading at both the kindergarten and fifth grade level.²³

²² Dan Princiotta & Kristin Denton Flanagan et al, Fifth Grade Findings from the Fifth grade Follow-up of the Early Longitudinal Study, Kindergarten Class of 1998-1999 (ECLS-K), Report to the U.S. Department of Education, National Center of Education Statistics NCES-2006-038, March 2006.

²³ Ibid.

Data taken from the National Longitudinal Survey shows that in spite of emphasis on student achievement and federal legislation such as No Child Left Behind (NCLB) and Race To The Top (RTTT), Blacks, Latinos, students categorized as high poverty and students who qualify for special education services still lag behind White and Asian students in terms of graduation rates.²⁴ In many states, where the goal is a ninety-percent graduation rate within a period of four school years, these students graduate often at rate of fifty-percent or less. Within this number is the alarming rate at which Black males fail to graduate from high school. In many urban schools throughout the country, Black male students graduate at a rate of thirty-percent, meaning only three in ten Black male students graduate from high school in a four year period. While some of these students are able to obtain their General Equivalency Diploma (GED) later in life, this number is still unacceptable.

Finally the cycle of the achievement gap is such that even at the college level, Blacks, Latinos, and other poor students take longer to obtain college degrees, if they are able get them at all.

Even after the discovery of the achievement gap, there was little if anything conducted in the form of research to ascertain the cause of the gap. One reason for such complacency was the general perceptions in the minds of the predominately white psychologists and researchers. For them the answer was simple; blacks were by and large intellectually inferior to whites. As time passed, researchers would begin to examine the role of variables such as family dynamics, poverty, religious participation, parent's education level and household income in determining student achievement. By the 1970s studies were being conducted which examined environmental factors such as the

²⁴ Ibid.

condition of school facilities. Level of school funding has also been mentioned as correlative to student achievement. Today some of the focus has shifted to access to technology and how that access bears out in student achievement.

What is likely the case is that many of these variables along with a combination of personal desire have a bearing on student achievement. Internal motivation and ambition may contribute to achievement especially in individual cases where students come from similar backgrounds as their peers, yet they manage to perform a higher rate.

Among the theories offered to explain the achievement gap, one which is not so popular, but still contains a small following is the notion of genetic differences between various groups of people. The next section will examine of the work that psychologists and other academicians have offered to justify their rationale on student achievement to gaps relating to intelligence.

Genetics and Achievement Gap

Is there a genetic link between Black and White Intelligence? For the last forty years researchers have looked for answers to this question. Even before the term “achievement Gap” was used in academic circles, psychologists and other researchers documented differences in learning and cognitive abilities.

As far back as 1897, researcher George Stetson tested Black and White students. In his research, he tested 500 students from a Washington D.C. high school. His test consisted of a poetry reading after which students were asked to interpret what they had read orally and in writing. Operating on the assumption intelligence was tied to skin

pigmentation, Stetson chose the darkest Afro-American students that he could locate for his study. However, the results of his research proved something different.

After testing twenty-five students, Stetson's research found that instead of scoring lower on the test, the darker students actually scored in many instances higher than their Caucasian counterparts. While this attempt to prove a biogenetic correlation between race and achievement proved unsuccessful this did not prevent others from attempting make the achievement disparity a matter of simple genetics.

Throughout the twentieth century, scholars have made references to a possible genetic link between achievement and intelligence. At a 1992 speech at the University of Virginia, Sarah Scarr argued that differences in human intelligence should best be understood through biogenetics. Others would follow, some vocal and others not as vocal, in advocating a genetics based understanding of intelligence. The volatile nature of the subject kept many researchers from putting their beliefs in writing. However, all of this changed with the publication of a book that would reignite the discussion of race, intelligence and achievement.

In 1994, Richard Herrnstein and Andrew Murray released their ground breaking and controversial work, *The Bell Curve*. This book would spark a heated debate in the academic community over the issue of race and intelligence.²⁵

While careful not to deny individual differences that may account for achievement, Murray and Herrnstein would build most of their thesis on the belief that genetics plays a substantial role in performance and intelligence testing. Analyzing data from groups and several hundred subgroups, they first set up to repudiate theories that

²⁵ Richard Herrnstein and Charles Murray, *The Bell Curve: Intelligence And Class Structure In American Life* (New York, NY: Fress Press Publishing Co., 1995), 102.

equated test scores to socioeconomic status (SES) or legal and historical impediments that may have restricted access to necessary resources.

They began their work by underscoring the differences between Black and White student's test scores. After highlighting such differences, they transitioned to a discussion on the possible causes of the gap. As a disclaimer, they discussed the fact that the differences in test scores are not restricted to just Blacks and Whites. Asians, they pointed out, tend to have higher test scores than both groups. Persons of Jewish ancestry also tend to have higher test scores. Still for the purpose of their research, they concluded that the groups with the large enough sample were Blacks and Whites.

Building on previous arguments from Mark Synderman, Stanley Synderman (1980), and A. Jenson (1992), their intent was to show a correlation between intelligence and race.

As expected, *The Bell Curve* was met with intense scrutiny. Scholars such as Asa Hillard, Claude Steel and Theresa Perry pointed out bias in intelligence testing. Others such as Jonathan Kozol identified other dynamics like conditions of school facilities as a correlation between Black and White achievements. Psychologists often referenced the famous *Doll Study* conducted in the 1940s by Dr. Kenneth Clarke to underscore the psychosocial effects that racism and poverty had on Black self-esteem, testing, and academic achievement. While no one has yet to identify a single cause for this problem, the last fifteen years has at least brought awareness to the table that crisis does exist.

Wealth and Academic Achievement

Since the seventies, scholars have studied the correlation between social class and achievement. In the minds of these researchers, current socio-economic dynamics including education level, job status, living conditions and health disparities can best be understood by examining one's social class. Beginning with William Julius Wilson, who in his 1978 groundbreaking work, *The Declining Significance Of Race*,²⁶ declared that race is no longer the dominant rung on a person's ladder of success. Since then others, including Shapiro and Conley (1994 and 1999), have suggested that wealth is a more reliable predictive in determining social advancement than skin color. While many would argue their conclusions are flawed at best, an analysis of the correlation between personal wealth, the wealth within a particular school community or the relative wealth of the entire district may be fruitful in understanding the achievement gap disparity.

In his book, *Black And In The Red*, the sociologist Dalton Conley defines wealth as "having possession of assets."²⁷ Assets, he suggests can be defined as cash, stocks, bonds, mutual funds or any other matter of resources, which can be converted or liquidated. To make his point, he provides a fictitious analogy of two couples, one Black and one White, who both lose their job at the local plant. While both of the young men have similar things in common; they are married and have one child apiece, the difference lies in the generational wealth that the White gentleman has. In the story the White couple benefited early in their marriage from having parents with the means to allocate them a

²⁶ William Julius Wilson, *The Declining Significance Of Race: Race And Changing American Institutions* (Chicago, IL: University of Chicago Press, 1978), 41-45.

²⁷ Dalton Conley, *Being Black And Living In The Red: Race, Wealth And Social Policy In America* (Berkeley, CA: University of California Press, 1999), 28.

down payment on their house. As a result they were able to get a lower interest rate and consequently pay their home off early. Having a house that was paid for provided them a cushion during the layoff and they were able to remain their lifestyle even with the husband's lower salary.

Life for the Black couple was different. In this analogy, all too similar to real life, the couple lost their home and found themselves in a hole almost impossible to climb out of.

In another study on wealth, Melvin Oliver and Thomas Shapiro, the authors of *Black Wealth, White Wealth*, suggest that because of lack of access to sufficient capital, Blacks are unable to take advantage of the emerging technological economy. Consequently, they have been unable to relocate out from deteriorated neighborhoods. These same communities are often the home to some of the most academically challenged schools in their region.²⁸

Other Non-Academic Factors that Affect Achievement

Prior to and after Brown vs. the Board of Education, it was not uncommon to visit predominately Black schools and find textbooks ten to fifteen years behind those used in White school settings. Jonathan Kozol in his provocative book, *Savage Inequalities*, makes the point that schools with these types of deficiencies always lag behind their counterparts in test scores.²⁹ For Black schools the challenge is not only the age of the

²⁸ Melvin L. Oliver and Thomas Shapiro, *Black Wealth, White Wealth, A New Perspective On Racial Inequality* (New York, NY: Routledge Publishing Co., 1995), 37.

²⁹ Jonathan Kozol, *Savage Inequities: Children In America's Schools* (New York, NY: Broad Paperbacks, 1999), 211-213.

books, but the lack of sufficient numbers of books, so students could take books home with them. This issue is played out today in a different way but with the same result. In the age of technology, many urban and poor schools that house large numbers of Black and Latino students, have few if any computers, iPads and other digital devices. Known as the “technology gap,” this lack of access to twenty-first century technology is a key contributor to the current achievement gap. In another of his books, *The Shame Of The Nation*, Kozol calls for government agencies, non-profits, foundations, churches and community groups to work together as a nation to address the problem of the underachievement of poor Americans.³⁰

As in the case with textbooks, most of the Black schools were housed in substandard facilities. Researchers have shown that poor lighting, lack of toilets and other structural defects have a negative bearing on student achievement. While extensive studies are incomplete, there is research that shows that dynamics such as having sufficient classroom lighting and having clean restrooms that function can also impact student achievement.

Unlike majority White schools, which are often situated in more prosperous neighborhoods, Black schools tend to be located a great distance from where its students live. Those that are situated in the community are adjacent to low-income housing. This makes the schools a hot bed for neighborhood problems that spill over into the school. When the school is located some distance away, transportation to and from school can become an issue. Many school districts only provided limited transportation. In large cities and some rural communities there is no school-sponsored transportation. As a

³⁰ Jonathan Kozol, *The Shame Of The Nation: The Restoration Of Apartheid Schooling In America* (New York, NY: Crown Publishing Co., 2005), 237-263.

result, students without transportation are not afforded the opportunity to stay after school for what could be valuable one-on-one tutoring with a teacher. For many students who choose to matriculate in magnet schools or college prep schools, this decision involves taking several buses to and from school. The student can conceivably leave the house before dark to and return home after dark. These students, while motivated academically, are simply tired and have little energy for homework. If in their household there is a lack of technology such as computer, they are faced with another disadvantage. Even a trip to the library is sometimes out of the question for these students.

Another factor that may play a role in the achievement gap, especially as it relates to ACT and SAT scores and college acceptance rates, is that of *tracking*. *Tracking*, also known as *leveling*, as defined by Samuel Lucas and Adam Gamoran, is the process by which White students are more likely assigned to college prep courses while Black students are assigned or “tracked” to less rigorous courses.³¹ While other researchers have attempted to show that the amount of tracking is miniscule, sufficient data exist which shows that tracking does exist and does have some bearing on ACT, SAT and college matriculation rates. In recent years many states have made some effort to address the achievement gap. Tennessee is one of those states.

The history of public schools in Tennessee resembles that of other southern states. It was during the period of reconstruction around 1867 that the school system was opened to the public. Under the venerable leadership of Parson Brownlow, the first school was opened in the mountains of east Tennessee. This school was opened to White students only. Efforts were made in the beginning to pass legislation supporting the education of

³¹ Samuel R. Lucas and Adam Gamoran, *Tracking And The Achievement Gap* (Washington, DC: Brookings Institution Press, 2002), 171.

disenfranchised Blacks, but these efforts were aborted for what W. E. B. Dubois deemed to be “a bitter opposition from quarters not desirous of educating Negro children.”³² This was not surprising as Tennessee was the original home of the Klu Klux Klan. Missionary societies working in the state would often report schools for Black children being burned in defiance to the law. While laws were passed between 1870 and 1873 to establish schools for Black children, these laws were largely ineffective because of the financial prostration of the state.³³

As is the case in other southern states, school districts in Tennessee have an achievement gap issue. As one of the first states awarded funds from President Obama’s Race To The Top (RTT), the Governor and other leaders have strived to be proactive in addressing this problem. To create accountability, schools and school districts are placed in special categories that denote their level of academic performance; priority schools, focus schools, and reward schools.³⁴ Although recent data from the state’s Department of Education shows the achievement gap closing, Tennessee schools still struggle with various gaps in student achievement.

Black students still lag behind White and Asian students on the states’ standardized tests. Likewise, children from less affluent homes score less than their counterparts from middle class homes. Others gaps can be found among students whose native language is not English and among students who meet the requirement for special education services. Beyond gaps among students, there are also gaps between districts.

³² W. E. B Dubois, *The Negro Common Schools*, 38.

³³ Mann Bond Horace, *The Education Of The Negro In The American Social Order* (New York, NY: Prentice Hall Press, 1934), 49.

³⁴ Tennessee Department of Education, Last modified July 2013, accessed November 6, 2013, <http://www.state.tn.us/education/instruction/graduation.shtml>.

Suburban school systems have a higher income per family and tend to score better on test scores as a district. To identify the problem and address these gaps, schools and school districts have been divided into several categories including high achieving schools, focus schools and priority schools.

During the 2011-2012 school year, 160 schools were classified as focus schools. These schools have the following characteristics:

1. They have a subgroup with a test success rate of less than five percent. Such subgroups include: Blacks, Asians, Hawaii/Pacific Islanders, Native Americans, Whites, Economic Disadvantaged (ED), and Limited English Proficiency (LEP).
2. They have a high school graduation rate of less than sixty percent. (In Tennessee, graduation is determined by the number of students who graduate in actually four years after entering the ninth grade. They are allowed one additional semester to complete their studies. Diplomas received after four years are counted against the graduation rate).

These gaps are found in the following test areas: Third through eighth grade math, third through eighth grade reading, third through eighth grade science, Algebra I, English I and II.

These schools constitute the bottom five percent of schools in the state on TCAP scores. During the 2011 and 2012 school year, there were eighty schools in this category.³⁵ Over seventy of them were located in Memphis, Tennessee, the largest city in the state and the school district with the highest level of socio economically

³⁵ Ibid.

disadvantaged students (SED). Six such schools were in Nashville, the State Capital and the remainders were located in Chattanooga, Tennessee.

Conclusion

While governmental initiatives such as the No Child Left Behind Act (NCLB) and Race To The Top (RTT) may be well intended. The fact of the matter is there remains an achievement gap. Fortunately, this gap has closed in the last ten to fifteen years, but not enough to warrant celebration. For too many students, the k-12 education system is failing to meet their needs.

To address this gap, a comprehensive initiative is needed involving governmental entities, community and civic groups, foundations and non-profits. Since a large percentage of students who lag behind are Black, the leadership of the Black community must take an active role in addressing this issue. Leadership from the Black community, as Rod Paige points out, is paramount to any success in addressing the achievement gap.³⁶ Similarly, historically black organizations must return to their roots of activism and become involved in the education of the masses. This will be a challenge because the current percentage of Black teachers is as low as it has been in sixty years. In this day and time, Dubois' "talented tenth" are drawn away from education as a career and cajoled into more glamorous careers such as engineering, law and medicine; all of which pay more than teaching.

Lastly, the one organization in the Black community prepared to address the Black/White achievement gap is none other than the Black church. While the Black

³⁶ Rod Paige, *The Black White Achievement Gap*, 132.

church has lost some of its base as result of Black suburbanization, it continues to be the beacon of light in the Black community.³⁷ If done properly, the church can put programs in place that cannot only empower children to learn, but also empower parents with the tools necessary to educate a child in a postmodern society. While the challenge is great, it is not unattainable. With proper planning, effective policies and vibrant community engagement, the last civil rights issue, the achievement gap can be defeated in this generation.

³⁷ C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church In The African American Experience* (Durham, NC: Duke University Press, 1990). 34.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Christian theology contains an abundance of literature that addresses the need for churches, its ministers and parishioners to extend their ministry in such a way that it reaches the masses of people. Third century church theologians, often known as the Patristic fathers, in addition to addressing theological issues such as the trinity, the divinity and humanity of Christ, and the sacraments, they also spoke of such a mandate.

Several of the Reformation era's greatest theologians, Luther, Calvin and Zwingli espoused doctrines that supposed the church's involvement in affairs of the state such as health and wellness, political empowerment and especially education. In more recent years, Liberation theologians such as Gustavo Gutiérrez have emphasized the "theology of praxis," calling for a theology which is academic as well as practical. The 1960s gave birth to the rise of Black Theology, spearheaded by Dr. James Cone. Black Theology at its core is an attempt to answer the question, "What does the gospel of Jesus Christ say about the struggle of Black people in America?" It is this branch of Theology, Black Theology, which will be the basis for the theological section of this research. However, before delving into Black Theology, a brief analysis of what theologians have had to say especially related to the church's involvement in education may be beneficial.

Clement of Alexandria was considered the first philosopher to highlight the harmony between faith and reason. For Clement, the art and engagement in the

educational process could serve as evangelistic opportunity for Christians. Like other theologians who would follow, Clement believed in an educated clergy and membership. Consequently, Clement was instrumental in establishing the famed Catechetical School of Alexandria. In this school young theologians were not only taught in biblical studies and theological traditions, they were also introduced to studies in science, mathematics and literature.¹

While the bulk of his theological writings focused on the concept of original sin and the need for the grace of God to remove its penalty, Augustine, the great theological giant, advocated the church's involvement in community affairs and the educational process. For Augustine, man's spiritual destiny was tied to man's ability to learn. As the "fear of the Lord" was the beginning of wisdom, in Augustine's eyes, the church was morally obligated to assist in the intellectual development of those around it.

The heart of the protestant reformation was centered on the idea of returning the church to its theological foundations. Its primary leaders, Martin Luther and John Calvin argued vehemently for the empowerment of individual believers while at the same time calling for the de-emphasis on paying pennants to priests or other church sanctioned individuals. Over time both Luther and Calvin learned that it was impossible to fully address the church's theological shortcoming without addressing the socio-political system upon which it was operating.

For Martin Luther, this meant issuing a clarion call for the absolute right for all persons being taught to read the Bible. Luther suggested that the opportunity to learn to

¹ Fredrick Charles Copleston, *A History Of Philosophy, Vol. 1: Greece and Rome* (London, England: Continuum Press, 2003), 482.

read and write should not be limited to males in the higher social economic classes, but that all men, women and children should enjoy this privilege.²

Luther also argued that ideally education would begin at home and then continue in the church or academy. In a short paper entitled, *A Sermon On Keeping Children In The School*, he advocated for mandatory attendance for school aged children. Some historians suggest that it was because of Luther's emphasis on universal education that reformation theology was able to spread as fast as it did.

John Calvin's contribution to the theology of community engagement was tied to his ability as community organizer. While Luther laid the philosophical foundations for the church's involvement in community affairs, Calvin focused his energy setting up structures that would offer such services. During Calvin's time, educational opportunities were greatly increased throughout his homeland of Geneva, Switzerland.

The theological underpinnings used by these and other theologians viewed the church's role as one of a change agent. Later years would give rise to Feminist Theology, which would address the plight of women inside and outside of the church. Liberation Theology would speak to the issues surrounding the poor people in Latin and Central America. However, in the United States, there remained a group of people to whom traditional evangelical methods of theological interpretation did not meet their needs. These people lived in Dubois' "two worlds." They were Christian, yet because of their skin color, they were treated as less than human. In the minds of other "Christians," they were the "dogs" identified in Mark 7, who were not worthy to eat the bread from underneath the children's table. For over 250 years an oppressive system of chattel slavery and subsequent Jim Crow had been used to deprive these "Gentiles" of their

² Ibid, 483

rights to a good education, equal employment, political empowerment and participation in the social and cultural offerings of their time. While this was happening mainline Biblical scholars and White church leaders were either turning a deaf ear on the plight of these people or assisting in the cause of such oppression by endorsing scriptures and doctrines that supposedly justified the discrimination of people on the basis of race. They were Black or African-American and Christian. There was no theological system that fully addressed their plight. This and other factors lead to the rise of what became known as Black Theology or Black Liberation Theology.

The Origins of Black Theology

Black Theology traces its roots to the slave plantations, the cotton fields and the early church houses. These were places where persons such as Richard Allen, Absalom Jones, Nat Turner and Daniel Payne developed agreements that would refute the notion that God was for White people and against Black people. Using dynamic sermons and songs such as, "Swing Low sweet chariot" and "Wade in the Water," they offered theological and eschatological foundations for the liberation of the oppressed slaves. These preachers and early abolitionists would eventually use the U.S. Constitution as well as the Bible to call for the manumission of Black people.

To combat the effects of slavery, the descendants of Africa turned to their African roots for strength. Contained within these roots was a religious worldview. Unlike its North American counterpart, it viewed them as significant in the eyes of God. As the first generation of slaves encountered new environments and violent assaults on spiritual and moral life, they began the painful and immediate process of interpretation and re-

appropriation of already entrenched religious meaning about what it meant to be Black and providing to their people moral understandings of God's view of Africans.³ With the rise of the Black preacher there also arose a "Black hermeneutic," which would serve as the biblical foundations for what would become Black Theology.

Black Preaching and Black Theology

Shortly after arriving in American, Afro-American ministers developed a specific hermeneutic for the interpretation and application of the Bible.⁴ Much fact grew out of the oral culture and corporate traditions shared by African worship practices and communal ideas of living. As theologians have pointed out, preaching served as a primary conveyer of Black Theology as most Afro-Americans obtained their theological orientation from messages that they hear.

Unlike sermons from other ethnic groups, messages from African American ministers focused heavily on issues surrounding justice, freedom and a future hope. Just as the Afro-American preachers during slavery preached sermons about looking for a "home in glory land" or how "weeping is but for a night," the modern day African American preachers still use phrases such as "making your haters your motivators," and "your breakthrough is on the way." Contrary to the critics of black preaching, these preachers do espouse a theology that regards sin as an offense against God and views Christ as the way of Salvation. However, for many of them, their own plight and the plight of their parishioners demand a hermeneutic which views God as being concerned

³ P  ter J. Paris, *The Spirituality Of African Peoples: The Search For A Common Moral Discourse* (Minneapolis, MN: Fortress Press, 1995), 35.

⁴ Dale J. Andrews, *Practical Theology For Black Churches: Bridging Black Theology And African American Folk Religion* (Louisville, KY: John Knox Press, 2002), 16.

about the plight of Black people. Black Theology draws its origin from this historical context.

The Rise of Modern Black Theology

After the 1954 Brown vs. the Board of Education decision, many African Americans were optimistic that change was on the way. A young minister by the name of Martin Luther King Jr. rose to prominence in Montgomery, Alabama with his message of hope, faith in God and non-violent change. His message resonated with most Black people who had been taught in Sunday School to “love those who despise you” and “turn the other cheek.” This message was well received until the early 1960s when a series of events took place that would challenge the validity of non-violent resistance.

As the nation watched the sit-ins during early 1960 and the abuse that many of these students faced, there would soon arise a group of individuals who felt that the Ghandian model of passivity was not acceptable. This would mark the beginning of what would be later called Black Nationalism. The initial leader of this group would be a young minister known as Malcolm X.

Born in Boston, but living in Harlem, Malcolm X, formerly Malcolm Little, was a tall, slender, handsome young man who possessed lots of charisma and spoke with authority. He was a Muslim. To Malcolm, the notion that an oppressed people should simply lie down and take a beating was unnatural. Sighting history as his witness, Malcolm pointed to various political and social uprisings using force to obtain equal rights. As his message began to spread, young Blacks in the North and the South, weary of being beaten, soon began to embrace his ideology.

In 1966, when the group of young activists led by the likes of Stokely Carmichael and H. Rap Brown, began to call for *Black Power*, the struggle for civil rights would take on a new tenor. This would force leaders in the Christian Church to define their stance on civil rights and God's response to the struggle for equality.

Until the mid 1960s, Black church leadership, especially those in the National Baptist Convention, adopted a passive response to the struggle for civil rights. Under the leadership of Joseph H. B. Jackson, this organization, while recognizing the fact that it had some responsibility in the quest for freedom, emphasized "production" over "protest."⁵ Although knowledgeable of the fact that younger members of the organization wanted change, Jackson and his leadership held firm to their belief that the best interest of their organization was to encourage hard work over street protest and to work with other organizations such as the NAACP and the Urban League to bring about change. This ideology led to a split in 1960, when a young minister, Gardner C. Taylor, sought the presidency of the organization. In a scene that resembled a made for TV movie, Jackson would retain the presidency but only after a "brawl" that would lead to the death of a minister and the resignation of Taylor, Martin Luther King Jr., and others to form what would become the Progressive Baptist Convention. This new organization would become a major player in the Black Church's involvement in the civil rights movement.⁶

As the Black Power movement began to take root, Black Clergymen who had been loyal to the tenants of the National Baptist Convention sought a theological middle ground to address the plight of Black people in America and the ever-developing struggle

⁵ Leroy Pitts, *The History Of The Black Baptist*, (New York, NY: Broadman Press, 1985) 47.

⁶ Ibid.

for equality. In 1966 a group of clergy came together and issued the following statement as it related to "Black Power":

We, an informal group of Negro churchmen in America, are deeply disturbed about the crisis brought upon our country by historic distortions of important human realities in the controversy about "black power." What we see shining through the variety of rhetoric is not anything new but the same old problem of power and race which has faced our beloved country since 1619.

We realize that neither the term "power" nor the term "Christian Conscience" is an easy matter to talk about, especially in the context of race relations in America. The fundamental distortion facing us in the controversy about "black power" is rooted in a gross imbalance of power and conscience between Negroes and white Americans. It is this distortion, mainly, which is responsible for the widespread, though often inarticulate, assumption that white people are justified in getting what they want through the use of power, but that Negro Americans must, either by nature or by circumstances, make their appeal only through conscience. As a result, the power of white men and the conscience of black men have both been corrupted. The power of white men is corrupted because it meets little meaningful resistance from Negroes to temper it and keep white men from aping God. The conscience of black men is corrupted because, having no power to implement the demands of conscience, the concern for justice is transmuted into a distorted form of love, which, in the absence of justice, becomes chaotic self-surrender. Powerlessness breeds a race of beggars.

We are faced now with a situation where conscienceless power meets powerless conscience, threatening the very foundations of our nation....From the point of view of the Christian faith, there is nothing necessarily wrong with concern for power. At the heart of the Protestant Reformation is the belief that ultimate power belongs to God alone and that men become most inhuman when concentrations of power lead to the conviction—overt or covert—that any nation, race or organization can rival God in this regard. At issue in the relations between whites and Negroes in America is the problem of inequality of power. Out of this imbalance grows the disrespect of white men for the Negro personality and community, and the disrespect of Negroes for themselves. This is a fundamental root of human injustice in America. In one sense, the concept of "black power" reminds us of the need for and the possibility of authentic democracy in America....However, if power is sought merely as an end in itself, it tends to turn upon those who seek it. Negroes need power in order to participate more effectively at all levels of the life of our nation. We are glad that none of those civil rights leaders who have asked for "black power" have suggested that it means a new form of isolationism or a foolish effort at domination. But we must be clear about why we need to be reconciled with the white majority. It is not because we are only one-tenth of the population in America; for we do not need to be reminded of the awesome power wielded by the 90% majority. We see and feel that power every day in the destructions heaped upon our families and upon the nation's cities.

We do not need to be threatened by such cold and heartless statements. For we are men, not children, and we are growing out of our fear of that power, which can hardly hurt us any more in the future than it does in the present or has in the past. Moreover, those bare figures conceal the potential political strength which is ours if we organize properly in the big cities and establish effective alliances. Neither must we rest our concern for reconciliation with our white brothers on the fear that failure to do so would damage gains already made by the civil rights movement. If those gains are in fact real, they will withstand the claims of our people for power and justice, not just for a few select Negroes here and there, but for the masses of our citizens. We must rather rest our concern for reconciliation on the firm ground that we and all other Americans are one. Our history and destiny are indissolubly linked. If the future is to belong to any of us, it must be prepared for all of us whatever our racial or religious background. For in the final analysis, we are persons and the power of all groups must be wielded to make visible our common humanity.⁷

This statement and the publication of a book by James Cone entitled, *Black Power And Black Theology*, would set in motion a course by which Black Theology would find its voice.⁸

According to James Cone, Black Theology is first and foremost Christian Theology.⁹ It is Christian for the following reasons:

First, it has as its goal the liberation of oppressed people. To Cone, any theology that is indeed Christian must address the cause of liberation of oppressed peoples. Black Theology, with its focus of improving the plight of the downtrodden, meets this very important component necessary for being defined as Christian Theology.

Black Theology is also Christian Theology because it centers its work on the person and work of Jesus. Black Theology, more important than its emphasis on the plight of Black people, affirms Jesus the Christ and the divine Revelation of God, the

⁷ Dwight N. Hopkins, *A Black Theology Of Liberation* (Maryknoll, NY: Orbit Books, 1999), 78.

⁸ Ibid.

⁹ James H. Cone, *A Theology For Black Liberation: Fortieth Anniversary Edition* (New York, NY: Orbit Books, 2012), 27.

“Word made flesh.” In fact, in the minds of Cone and others, Black Theology is perhaps more Christian than traditional and mostly white Protestant Theology with its focus on an abstract Christ who offers deliverance in the “bye and bye” but nothing by way of help for those suffering in this present age.¹⁰

In addressing the need for Black Theology, Cone offers four reasons for Black Theology. First, God is never colorblind, especially in a society that uses color to restrict a large percentage of its people. In the minds of Black theologians traditional evangelicals have chose not to be. As a result, modern and postmodern interpretations of images of sin and the antichrist, paints Blacks as “sinners” who are lazy, uneducated, who a prone to thievery, and who neglect the raising of their children. As a result, Black people have no place to turn to for positive images in the secular or the religious world.

Cone goes on to make the case that true Christian Theology cannot be “non partisan.” What he means by this is, any theology that is of God must pick sides or at least have a position. As it relates to the correlation of culture and revelation, the Bible and God are deeply connected and concerned about the plight of those who are struggle.

Black Theology recognizes that Black people are not the only people who suffer discrimination. Nevertheless, Black Theology is needed, especially in America, as Black people in this country suffer as a result of a unique and brutal form of injustice.

One final point on the theology of James Cone: in his Fortieth Anniversary Edition of *A Black Theology of Liberation*. Cone acknowledges several limitations of his first work, many of which have been the source of disagreement between him and the next generation of theologians who would eventually follow him.

¹⁰ Ibid.

First he acknowledges his failure to address the role that sexism plays in the Black community. Beyond the absence of inclusive language, Cone, after many years of reflecting comes to realize that there are issues within the Black community that need to be addressed. One of which is in regard to the roles that women are allowed to occupy in the historic Black Church.¹¹

Next Cone discusses the global nature of the struggle for liberation. Again Cone recognizes his limitations at the time of his first publication. Much of which derived from him not having traveled to Asia, Latin America Africa or the Caribbean. He admits to having read little on Colonialism and poverty in other parts of the world. Cone recognizes in his preface the “interconnectedness” of all people, especially those who are oppressed.

Cone also acknowledges his failure to examine economic class and its role in maintaining the racial status quo. Cone acknowledged that over time he became less “Marxian” in his theology. Contemporary Cone understands better the role that social class and wealth play in the treatment of certain groups of people. Still to Cone, discrimination in America is all too often raced based.¹²

Finally, Cone discusses the weaknesses in his use of the Barthian Theology as a basis of Black Theology. The Theology of Carl Barth with its emphasis in “Divine Revelation” over personal experiences is to Cone inadequate. Just as in Cone’s eyes there can be no theology without liberation attached to it, there also cannot exist revelation without human experiences.¹³

¹¹ Cone in his book *Black Theology for Liberation* talks about the need for the Black Church to examine its stance on women in ministry. He raises the question as to how Black ministers can call for equity in the community and not offer the same in the church.

¹² Ibid.

¹³ Ibid.

Cone's acknowledgements of aforementioned weaknesses in his theology has not exempted him from criticism. Among the more recent critics of Black Theology or Coneian Theology is Michael Bradley, whose book *Liberating Black Theology* takes several stabs at Cones' theology and his theological method.

To Bradley, Cone's theology is nothing more than "victimization theology."¹⁴ In suggesting this, Bradley argues that Cone has deviated away from the Gospel by condensing the Bible message into a story centered on the plight of oppressed. Bradley's issue with Cone in this regard is not that the Bible does not speak to treatment of the oppressed, but that Cone has made the fatal flaw of defining bondage or oppression to one's physical condition. In Bradley's eyes, though God is concerned about man's physical plight, he is much more concerned about the soul.¹⁵ Bradley rails Cone for making Black people the victim and White people the perpetrator.¹⁶

In later years, Black Theologians have taken their understanding of "Black Church Power" to another level. As a result, Black churches have opened childcare centers, schools, credit unions and built housing complexes. Ministers such as the Reverend Floyd Flake of the Greater Allen A. M. E. Church in New York and the Reverend James Meeks of the Salem Baptist Church of Chicago have made significant strides toward redeveloping the neighborhoods surrounding their churches. In attempting to distinguish between the different types of church activism, sociologists have begun to group churches into categories according to their community engagement. Churches that

¹⁴ Anthony Bradley, *Liberating Black Theology: The Bible And The Black Experience In America* (Wheaton, IL: Crossway Books, 2010), 43.

¹⁵ Ibid.

¹⁶ Ibid.

are extremely active in the community are considered “prophetic” churches. Churches that focus more on in-house ministry are considered “priestly” churches. Some churches are a combination of both.¹⁷

In his book, *Streets Of Glory*, Omar M. Roberts’s anthropological study of Black communities in a Boston neighborhood offer a definition of the community service style occurring to their level of community engagement. Roberts describes churches as either “priestly” or” prophetic.” He goes on to say that most churches are “priestly” meaning that they focus much of their work on meeting the needs of members within their congregations. At these churches the focus of the minister’s sermons is focused on preparing the people for the afterlife. While the churches tend to view themselves having some effect of the community, Roberts points out that these churches exist in “social isolation,” with limited or no effect on the broader community. Roberts conjectures that as is the case in Boston, most churches utilize a “priestly” based form of activism.

The next type of church activism is a “pastoral-prophetic” form of activism. Churches that practice this type of activism understand the importance of ministering to the “whole person.” While walking the thin line between theological conservatism and social activism these churches have found a way to be true to what they deem sound Christian Doctrine, while at the same time engaging the church in the affairs of humankind. Studies have examined the processes by which these churches balance meeting the needs of their congregants and the community at-large.

¹⁷ Omar M. Roberts, *Streets Of Glory: Church And Community In A Black Urban Neighborhood* (Chicago, IL: University of Chicago Press, 2003), 65-66.

Lastly, Roberts looks at factors, which may contribute to a church's position on activism and points to variables such as the pastor's educational level, the makeup of the congregation and the community surrounding the church.¹⁸

In the 1980s and 1990s other proponents of Black Theology began to emerge. Their style consisted of the utilization of symbols, metaphors, narratives and testimonies. These second generation thinkers drew on their experiences as clergymen and women, scholars and community activists. Unlike their predecessors, they wrote during a period when many of the outward vestiges of discrimination had dissipated. Among this group were writers such as R. Earl Wiggins. Wiggins in his most representative work, *Dark Symbol, Obscure Signs: God, Self And Community Of The Slave Mind*, draws on former slave narratives to describe the way in which Afro-Americans have developed their theology and ethics.¹⁹

Cain Hope Felder represents another contemporary scholar. His work, *Troubling Biblical Waters: Race, Class And Family*, looks at the New Testament as it relates to Black people.²⁰

James H. Evans Jr. in his book, *We Have Been Believers: An African American Systematic Theology*, examines the doctrine of Black Theology and describes the way in which it relates to systematic theology.²¹

¹⁸ Ibid.

¹⁹ Earl R. Riggins Jr., *Dark Symbols, Obscure Signs: God, Self, And Community In The Slave Mind: With A New Introduction* (Knoxville, TN: University of Tennessee Press, 2003), 14-16.

²⁰ Cain Hope Felder, *Troubling Biblical Waters: Race, Class, And Family* (Maryknoll, NY: Orbis Books, 1999). 22-23.

²¹ James H. Evans Jr., *We Have Been Believers: An African-American Systematic Theology* (Minneapolis, MN: Augsburg Fortress Publishers, 1993), 47.

Will Coleman's, *Tribal Talk: Black Theology, Hermeneutics And African/American Ways Of Telling The Story*, puts Black Theology into conversation with other academic disciplines.

Kelly Brown Douglas's, *The Black Christ*, explores the historical and contemporary issues surrounding the gravitation of Blacks toward the "Black Christ" and offers a theological response to the issue of the color of Christ.

These works and others like them, as Dwight Hopkins points out in, *Introducing A Black Theology Of Liberation*, offer a different approach to understanding Black Theology. The difference, according to Hopkins is that forerunners of Black Theology were either political in the writings (i.e. James Cone, Albert Cleage and J. Deotis Roberts) or cultural, (Vincent Harding, Gayraud Wilmore and Charles Moore). These new writers have found a way to bring together the best of both groups and in doing so offer a theology that reflects a postmodern hermeneutic.

The recent incidents of police brutality involving Mike Brown and Eric Gardner have reignited the question of what role the Black Church such play in addressing social issues. In the eyes of many, the Black Church of late has been far too silent on issues effecting young Black people. Some attribute this to a more recent emphasis on obtaining prosperity via the acquisition of material possessions. Likewise, this is one consensus as to what the church's response should be. In the case of Black on Black crime, church leaders, especially pastors are often forced to find the balance between the victim who may attend, or having family members attending the church and the perpetrator who may also have ties to the church. Consequently, many churches have chosen to remain silent

on these and other issues. The challenge of modern pastors and theologians is to construct a praxis that is modern theologically sound yet relevant.

African American churches play a unique role within their communities. Unlike predominately white churches, these houses of worship, even today serve as the focal point of their neighborhood. When an African American candidate begins the process of seeking public office, that process does not begin at the Rotary Club or Kiwanis Club, which may be the case of the White candidate. The first stop that the political seeker tends to make is at the Black Church. When there is a need to get information out about a program that may benefit the community, churches are often notified and asked to inform their members. Thus the African American Church is still a major hub of information, and the driver of change.

While Black Theology, with its emphasis on Black empowerment, is the theology used to justify the churches involvement in education, Martin Luther King Jr. made an interesting call for community that is worth restating.

In the late 1950s Dr. King called for the establishment of a *Beloved Community*. Drawing from the Bible and philosophy, Dr. King envisioned a community where people of all races would live together in harmony. As a precursor to his "I have a dream speech" Dr. King discussed a process, achieved through non-violence where all citizens would have equal access to schooling, jobs and other services. Establishing such a community should be the goal of every Christian.²² This is not necessarily a community

²² Martin Luther King Jr., *Stride Toward Freedom: The Montgomery Story* (New York, NY: Harper Collins Children's Books, 1987) 34.

in which “lions and lambs” coexist in idyllic harmony. Rather, the “Beloved Community” was for him a realistic, achievable goal that could be attained by a critical mass of people committed to and trained in the philosophy and methods of nonviolence.

Dr. King’s Beloved Community represented a global vision, in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it. Racism, and all forms of discrimination, bigotry and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood. In the Beloved Community, international disputes will be resolved by peaceful conflict-resolution and reconciliation of adversaries, instead of military power. Love and trust will triumph over fear and hatred. Peace with justice will prevail over war and military conflict.

Black Theology with its commitment toward empowering the Black community offers sufficient theological basis for the church’s involvement in the education of Black children. Obtaining a good education is a key component to having a “Beloved Community.” If the Black community is to ever achieve King’s goal, then all segments of the community, civil and social clubs, but especially the church, need to adopt a “prophetic” form of activism which places meeting the needs of the masses as it highest priority.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

For over fifty years social scientists have studied the education of poor and minority students, especially those who attend poor schools. As a component of their research, they have examined possible causal relationships between quality of facilities, textbooks, teacher competency and the achievement gap. Since the last forty years persistent debate in education has centered on how to close the gap between Black and Hispanic students in comparison to white students. Yet even today, a gap still exist in virtually every measure of the educational process including GPA, drop-out rate, graduation rate, and SAT scores. Since the 1980s educational researchers have begun to look more intently at parental involvement as a key component to addressing the achievement gap. Laws such as *No Child Left Behind (NCLB)* and *Race To The Top (RTTT)* have put additional pressures on school districts to identify solutions and put policies into place that will help eliminate the recurring problem of low minority achievement. Researchers such as William Jeynes offers theories, which would suggest that through encouraging or stimulating parental involvement in a child's education, minority student achievement could indeed improve.¹

A review of literature also will show that the African American Church has historically worked with family and community to aid in the educating of African

¹ William H. Jeynes, *Parental Involvement And Academic Success* (New York, NY: Routledge Press, 2011).

American children. Because a disproportionate number of homes are headed by African American women, the church is needed to help where it can.² As African American women make up the majority of church attendees,³ the church has more than a vested interest in the financial, educational and emotional outcomes of these families.

Critical Race Theory And Education

In order to understand the achievement gap and the lack of parental involvement, researchers have examined the role that race plays in the African American educational experience. Using a theory known as the “Critical Race Theory,” a group of researchers have postulated that African American’s inability to obtain well paying jobs, to get into good schools, or acquire adequate housing is due to racial discrimination.

First offered by Derrick Bell in his 1992 book, *Faces At The Bottom Well*, Critical Race Theory (CRT) suggests racism is so intertwined in the fabric of American society that all of its institutions, schools, governmental entities and others are affected. As a result, African Americans find themselves constantly being discriminated against. According to Bell, the maltreatment of African Americans and others has become so second nature that the perpetrators (mostly White males) are unaware of what they are doing.⁴ As victims of chronic and systemic exclusion, which often results in being “last hired, first fired,” receiving longer prison sentences, turned down for loans and lower

² Diedra Howell Jordan, *The Role Of The Black Church In Socializing: The Role Of The Black Church In Socializing African American Students For School Success: A Collective Case Study Into The Nature Of Prophetic Activism* (Unpublished Dissertation, University of North Carolina at Greensboro, 2012), 101.

³ *Ibid.*, 164.

⁴ Derrick Bell, *Faces At The Bottom Of The Well: The Permanence Of Racism* (Chicago, IL: Basic Books, 1993), 17.

grades; Africans Americans often resort to anger, discouragement and retreatism. In consequence, parents of school age children, who are often themselves victims of chronic, systematic racism in their own lives, tend to believe they will not be heard and no one is going to listen to what they say.

According to the CRT theorists, there are three elements that define the relationship between the Black and White races:

1. The permanent existence of race.
2. Whiteness as property.
3. The coexistence of race and class as a determining factor in success.

CRT theorists suggest that racism is embedded within the fabric of American Society. In educational circles this manifest itself in the lack of material resources in African American Schools, the shrinking number of African Americans in supervisory positions and the presence of less than qualified teachers in already low performing schools. Since Whiteness is seen as “property.” Those who are of white skin have a built in advantage in the school system while those who are darker (African Americans, Latino’s, etc.) are often “tracked” into less rigorous classes, suspended at a disproportionate rate and dismissed from school without receiving a high school diploma.⁵ Over the years a new body of literature has emerged which has led to new vocabulary on Critical Race Theory. This theme contained the following tenets:

1. Critical Race Theory recognizes racism is endemic to American Life.
2. Critical Race Theory expresses skepticism toward dominant legal claims of neutrality, objectivity, colorblindness and meritocracy.

⁵ Adrienne Dixon and Celcia Rousseau, *And We Are Still Not Saved: Critical Race Theory In Education Ten Years Later* (New York, NY: Routledge Press, 2006), 31.

3. Critical Race Theory challenges ahistoricism and insist on a contextual/historical analysis of the law...They adopt a stance that racism has contributed to all contemporary manifestations of group advantage or disadvantage.
4. Critical Race Theory insists on recognition of experiential knowledge of people of color and our communities of origin in analyzing law and society.
5. Critical Race Theory is interdisciplinary.
6. Critical Race Theory works toward the end of eliminating racial repression as part of the broader goal of ending all forms of oppression.⁶

Academic Disengagement

There is a small but important amount of literature that ties the Afro-American achievement gap with a theory known as *academic disengagement*. According to this theory, Afro-American children often do not perform well in school because they are disinterested, bored or because they lack proper study habits.⁷ This lack of interest can also be a result of feeling that the system does not support them, that college or good paying jobs are not in their future, or that by studying hard, they are acting White.⁸ John Ogbu, the primary promoter of this theory, suggests in his book, *Black American Students In An Affluent Suburb* that school communities contribute to both the problem and the solution. By tracking or grouping African American students into remedial or

⁶ Ibid., 32-33.

⁷ John U. Ogbu, *Black American Students In An Affluent Suburb: A Study Of Academic Disengagement* (Mahwah, NJ: Routledge, 2003), 23.

⁸ Ibid.

noncompetitive classes, school leaders discourage highly motivated students from striving to greater heights. Communities are culpable in that they fail to provide the ample encouragement necessary for a child's intellectual and emotional growth. Mentorship by professional role models too can be beneficial in motivating a student to strive for his or her best. Because academic disengagement can exist among parents as well as students, community organizations, especially churches can assist in increasing a parents desire to want to be involved in their student's life.

The theoretical foundations of this project rest on the notion that first, racism is alive and well in American society. Racism can be seen in the education system through under-qualified teachers, dilapidated buildings, and lack of access to technology.⁹ As a result of institutional discrimination and an overall lack of opportunities, many African American Students are "Academically Disengaged." The African American Church, with its rich history, is better equipped than any other institution to the address the African American student achievement gap. Only when the church decides to accept its God-ordained mantle and practice "Prophetic Activism" through its preaching and programming, will African American students be able to reach their full academic potential.

Group Learning Theory

Ogbu eventually became a recognized critic of Cultural Difference Theory. While cultural difference theorists argue that culture referred to a broader social setting, Ogbu insisted that human behavior could not be understood apart from personal surrounding

⁹ In recent years the U.S. Government has attempted to take the emphasis off of race by focusing on children from Poverty of Social Economically Disadvantaged (SES). However, recent data shows in medium to large cities that the majority of these students are Black.

and settings.¹⁰ To Ogbu, cultural theorists were doing minorities in particular a disservice by not taking into account the experiences they bring into a majority setting. Ogbu argues that in a racially stratified society all minority group members experience social and economic discrimination and are victims of racism, stereotyping and a “glass ceiling.”¹¹ He goes on to say that in the case of African Americans the difference between them and other groups is that they did not voluntarily immigrate into this country but were brought here against their will. Thus the White middle class theory of achievement—that if you work hard, you will get ahead—does not apply to them.¹² Not all researchers agree with Ogbu. Noted Historian James Anderson in, *The Education Of Blacks In The New South*, while not addressing Ogbu by name says the following of his theory on educational history and attainment:

It is ironic that in time a body of historical and social science literature was built up which tended to interpret blacks’ relatively lower levels of educational attainment in the twentieth century as a product of initial differences in attitude or cultural orientation toward learning and self-improvement....A careful examination of blacks’ enduring beliefs in education and their historic struggles to acquire decent educational opportunities against almost overwhelming odds leaves little room to attribute their relatively low levels of educational attainment to uncongenial cultural values or educational norms. That more was not achieved means little, for the conditions have been appallingly difficult.¹³

In the discussion of Black Education from 1950 to the mid-seventies, Myer Weinberg makes a similar statement:

Constitution a movement whose moral grandeur cast a light far beyond their own ranks, blacks raised anew many questions of the public good. In education, the idea of a good education was tested once more.... A century after emancipation, schools for blacks were still unemancipated—often separate, unequal, dehumanized. The miracle was that the belief in learning among blacks has not

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

been contained or suppressed. Each time hope was crushed, by the courts or legislature or the educational establishment, it rose again. Occasionally, as in *Brown v Board of Education* or the Civil Rights Act, public institutions supported this hope, encouraging expectation that, even when unfulfilled, nurtured new demands for equal and un-segregated education. Those who deplored low academic achievement among black children seldom acknowledged that, given the circumstances of overwhelming educational oppression, it was miraculous that any survived.¹⁴

While commending Ogbu for taking a stand against traditional explanations for minority school performance, Theresa Perry in, *Young, Gifted And Black*, argues that Ogbu's fatal flaw is that he failed to explore the operative philosophy that has guided African Americans for many years. This philosophy she says, can be seen in, *The Autobiography Of Malcolm X*, or in the graduation scene in Maya Angelou's, *I Know Why The Caged Bird Sings*. This philosophy is still being played out in the lives African Americans today, who in spite of the odds, work to send their children to schools that may or may not value them. Parents teach their children that regardless of what life may bring against you, all things are possible if you believe. This philosophy according to Steele is none other than one of unwavering, unyielding, hope.¹⁵

While some may disagreed with Ogbu's conclusions, his theory was largely based on Pierre Bourdieu's theory which was more widely accepted. In 1970, a study was conducted at Martin Luther King Jr. High School in Chicago, Illinois that examined cultural mediated inequity at a diverse school. Bourdieu defined cultural capital in a school environment as a socially inherent competence that facilitates achievement in a

¹⁴ Meyer Weinberg.

¹⁵ Theresa Perry, Claude Steele and Asa Hillard, *Young Gifted And Black: Promoting High Achievement Among African American Students* (Boston, MA: Beacon Press, 2003), 63.

school. He says cultural capital is competence that is passed on through socialization.¹⁶ Knowledge, Bourdieu suggests, it is passed along in “cultural codes” which provide a built in advantage to those who possess cultural and linguistic capital, but render at a disadvantage does who lack such skills.¹⁷ Speaking to the necessity of knowing the correct cultural code in order to succeed in school Bourdieu says the following:

Successful academic apprenticeship depends on previous possession of instruments of appropriation- unless the school system explicitly and deliberately hands over in its pedagogic communication those instruments which are essential to the success of the communication and which, in a society divided into classes, are unequally distributed. An educational system that puts into practice and implicit pedagogic action requiring initial familiarity with the dominant culture, and which proceeds by imperceptible familiarization, offers information and training which can only be received and acquired by the systems of predispositions which is the condition for success of the transmission and inculcation of the culture. By doing away with giving explicitly to everyone what is implicitly demanded of everyone, the education system expects of everyone alike that they have what it does not give, which consist mainly of linguistic and cultural competence.¹⁸

Parental Involvement

There is a significant body of literature that suggests racial discrimination negatively affects levels of parental involvement. Patricia Lopez underscores the challenge of the relationship between White middle class teachers and administrators and black and other poor single parents in the following way: “Parents who feel that their voice will not be heard tend to become less involved in their child’s school. These parents

¹⁶ Pierre Bourdieu and Jean Claude Passeron, *Reproduction In Education, Society And Culture* (New York, NY: Sage Publishing, 1977), 62.

¹⁷ Ibid.

¹⁸ Ibid.

while not likely to express articulate their feelings to the staff are less likely to become involved in the school related activities.”¹⁹

Lopez also traces the emphasis on minority parents being involved in education back to Lyndon B. Johnson and his war on poverty.²⁰ Lopez argues that the problem with the current method of parental engagement is that it is “Americanized” and thus fails to take into account cultural distinctions that African Americans, Mexican Americans; and other ethnic groups may bring to the equation.²¹

Joyce Epstein of Michigan proposes six types of parents that are of value in addressing African American and other group’s parental needs. Epstein lists the following types of parenting involvement:

Type 1-Parenting: Assist families with parenting and child-rearing skills, understanding child and adolescent development, and setting home conditions that support children as students at each age and grade level. Assist schools in understanding families.

Type 2-Communicating: Communicate with families about school programs and student progress through effective school-to-home and home-to-school communications.

Type 3-Improve recruitment, training, work, and schedules to involve families as volunteers and audiences at the school or in other locations to support students and school programs.

¹⁹ Patricia Lopez, “Equity Issues In Parental And Community Involvements In School,” *Review Of Research In Education* 37, (March 2013): 149-182.

²⁰ Ibid., 541.

²¹ Ibid., 542.

Type 4-Learning at home: Involve families with their children in learning activities at home, including homework and other curriculum-linked activities and decisions.

Type 5-Decision Making: Include families as participants in school decisions, governance, and advocacy through PTA/PTO, school councils, committees, and other parent organizations.

Type 6-Collaborating with the community: Coordinate resources and services *for* families, students, and the school with businesses, agencies, and other groups, and provide services *to* the community.

Epstein offers this model as a guide for schools to use in increasing their levels of parental involvement, especially among minority group members. In this regard, the discourse surrounding parental involvement constructs racial division whereby marginalized parents are viewed as lacking the ability and skills necessary for educational success. Research indicates that parental involvement makes it more likely that children, will do their homework improve their language skills, have lower absentee rates, and even have strong musical skills. As William Jeynes points out, “The benefits of parental involvement are well documented and therefore there is reason to believe that children of color could benefit from increased parental involvement.”²² To better understand why there is an apparent lack of participation from African American families in their children’s schools the history of the Afro-American family must be examined. William Jeynes argues that parental involvement is achieved when parents have some say over the school the child attends (private or magnet school), or when the family is intact (i.e. two

²² William Jeynes, *Parental Involvement And Academic Success* (New York, NY: Routledge, 2011), 74.

parents in the home). Jeynes goes on to say that greater parental involvement in the minority community could improve student achievement and the problem with most researchers and school districts is that instead of trying to address student inequities, they simply attempt to reduce the number on paper.²³

Mind Over Matter

In addition to group theories on learning and achievement, there are theories that examine the role that personal responsibility plays in learning and achievement.

According to researchers such as Carol Dweck, any type of achievement occurs as a result of having the right attitude or “mindset.” In her book, *Mindset, The New Psychology Of Success*, Dweck looks at profiles of successful people and identifies qualities the each person has that helped that person succeed. Dweck eventually describes two types of “mindsets” that drive behavior, the fixed mindset and the growth. Those with the fixed mindset are more complacent, less likely to change and overall more likely to accept the status quo.

In the case of African Americans and other minority groups, Dweck says first that teachers with fix mindsets are doing these students the greatest harm. She says that fixed mindset teachers are too quick to believe the negative images that society portrays about certain groups of children. As a result, children are “tracked” away from challenging courses and lumped into either special education courses or courses lacking rigor.²⁴ Examples of Growth mindset teachers would be persons such as Marva Collins, the

²³ Ibid., 75.

²⁴ Carol Dweck, *Mindset, The New Psychology Of Success, How We Can Learn To Fulfill Our Potential* (New York, NY: Ballentine Books, 2006), 66-67.

legendary Chicago educator who's school was known for taking underachieving students and transforming them into college and career ready young adults. Dweck identifies a consequence of having a fixed mindset as developing a "Low Effort Syndrome." Dweck says that young people with low effort syndrome fail to utilize their resources, or in many cases simply stop working. In order to stop or correct a low effort syndrome, a child must receive constant guidance and support from his or her community stakeholders.²⁵

One final but important byproduct of parental involvement is tied to teacher effectiveness. Research shows that teachers are influenced by parental involvement. This results in better cooperation between parents and teachers and can result in better student achievement. Since the goal is better student achievement, it is in the best interest of the school to work to improve parental involvement. Yet this is not an easy task. A primary factor in determining levels of parental involvement is the condition of the family. The church, through its role as community gathering place has the potential to effect parental involvement perhaps more than the PTA or any other organization.

The African American Family

The African American family has endured many hardships. Although, some historians have placed in the literature rhetoric about gentle, kind slave owners who refused to separate African families; there is scholarly evidence and dramatic representation from early slave life, which provide insight into the inhumane treatment of early African Americans families. Slave owners were not concerned with the preservation of the African family; rather they were concerned with the profit the African—whether male, female, or child—could bring to the slave owner as his property.

²⁵ Ibid.

Once they arrived on American soil, all Africans were forced to adjust to an unfamiliar environment and most were separated from biological family members.

Therefore, as Franklin suggests, the African American family has been under siege since the first African landed on American soil. This section will reflect on the history of the African American family and the role that church has played in helping to hold families together.

In her book, *Black Children: Their Roots, Culture, And Learning Styles*, Janice C. Hale provides a vivid description of the early attack on African culture, which impacted the African American family. Many of these variables are still in effect today.

One of the unfortunate results of the American slavery experience was the de-Africanization experience that converted the African into a Negro.²⁶ The newly arrived Africans were prohibited from using their native language and were forced to adopt the English language along with its view of the universe. They were forced to learn words and systems of thought that defined their color as evil and their culture as heathen and savage. They were forced to accept new names. No longer were they Yorubas, Ashantis, or Akans. Now they were coloreds, niggers, or Negroes. What was remarkable was in spite of everything they endured, the Black family remained strong. The historical structure of African American families has not mimicked that of the American standard (i.e., the one unit husband, wife, and children model). The African culture belief of unity helped early slaves create families in a fashion that addressed the harness of slavery.

There were limited opportunities for slaves to form strong relationships that provided the mutual support necessary to withstand the cruelties of slavery. From these

²⁶ Lee D. Baker, *From Savage To Negro: Anthropology And The Construction Of Race, 1896-1954* (Berkeley, CA: University of California Press, 1998), 66.

relationships family units were formed that may or may not have been connected by biological ties; still, they were formed out of a mutual understanding and respect for the collective fight for survival. As a result, the early slave communities became an enlargement of the family, with each member having a strong desire to support, love, and encourage the other. In order to survive slavery, early slaves created an extended family model that was complex. During slavery, the slave family included members who were joined by biology and others who were joined out of a common desire to support one another.

At the center of the family's quest for survival was the Black female. Back then and even now, mothers played a vital role in the nurturing and training of their sons and daughters. Although early slave owners separated biological families; early, female slaves were able to create a sense of community by mothering those to whom they did not have a biological connection. Today, many African American families maintain the complex structure of an extended family, where biological connection is not a prerequisite for family membership. As the cornerstone of the Black family, the Black female is instrumental to the transference of African heritage and tradition, which help to maintain a sense of unity necessary for the resiliency of a group of people.

The African American female is instrumental to both her family and her church. Gilkes and Wiggins, both explain that her independence, self-reliance, strength and autonomy are transferred to and used by both the Black family and Black church.

According to McAdoo, in 2002 forty-percent of African American families were headed by single women.²⁷ He points out that during the same year roughly forty-eight-

²⁷ J. N. Livingston And J. L. McAdoo, *The Roles Of African American Fathers In The Socialization Of Their Children, Black Families* (Thousand Oaks, CA: Sage Publications, 2007), 87.

percent of African American families were headed by married couples. Livingston and McAdoo point out “Black fathers continue to play a role in the nurturing and socialization of their children” and many Black fathers are involved in the daily care of their children and tend to be more active as fathers than their forefathers.²⁸ They go on to suggest that America has become in some ways a “fatherless nation.” Where too many homes are headed by women and even when the man is present, he is not always involved in the growth and development of his children.²⁹ For many years, African American Ministers and church leaders have played an important role in filling in the gaps when the father is not present.

The Historic Black Church

During the early colonies, many White Americans viewed the conversion of African slaves to Christianity as their called duty. Many White colonists used Christianity as a means of teaching the African slaves their proper order in society, which, at the time, was to be obedient to their White masters. The colonists viewed Christianity as a tool of social control to produce submissive slaves. Many of the early White colonists viewed the African’s conversion to Christianity as an economic strategy that would maintain the financial benefits of slavery. Many White colonists allowed slaves to privately worship; therefore, according to Lincoln & Mamiya, “Religion became the only institutional area where the slaves also exercised a measure of freedom.”³⁰ For the early African slaves,

²⁸ Ibid.

²⁹ Ibid.

³⁰ C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church In The African American Experience* (Durham, NC: Duke University Press, 1990), 56.

Black churches were the only widely accessible communal associations. Despite the fact that early slave owners used religion as a means of maintaining the status quo of slavery; early slaves had a vision of God that was fostered in the early Black church that emphasized God's disappointment in the inhumane treatment of God's people. Since slavery to present day, Black religion has countered any attempts to view a group of people as inferior solely based on the color of their skin.

In the United States, the African American church maintained a central focus in African American communities. Likewise, houses of worship have been a major conduit for these communities' resiliency and vitality. Churches were places where African Americans could be taught a positive view of themselves. A place where they could learn from their preacher that in spite of what society said about them. They were not second-class citizens. In fact, they were "fearfully and wonderfully made in the eyes of God." This would be important especially during the years leading up to the civil rights image of good was "White" showcased as White.

To highlight the determinate of negative racial images, Dr. Stanley Clarke and his wife conducted a doll study which shows when given the opportunity to choose, Black children of that era unilaterally choose the White doll as representing "good" or "wholeness" while the Black doll was almost always viewed in a negative light.³¹ The study Clark was used as evidence of the negative effects of school segregation on *Brown vs. Board Of Education*. Even after the legal ban allowing school segregation was lifted, African American children matriculating in White or integrated schools would still struggle to achievement a health racial identity. Churches would play a role in helping

³¹ Kenneth B. Clark and Mamie B. Clark, "Skin Color As A Factor In Racial Identification," *Journal of School Psychology Bulletin II* (1940), 156-169.

young people face the challenges of going to school with children from other races that looked down on them and thought themselves the superior race.

African American churches were also in a unique position to equip African Americans politically and socially. Churches remain a place where African Americans are welcomed to fellowship with one another and offer support and guidance on various religious and social issues. Moss explains that initially, many African Americans are drawn to places of worship for opportunities to fellowship with others who share similar views regarding matters of spiritual development; however, it is the social development in these institutions offer that has maintained the church's significance in African American communities.

The African American church has been instrumental in bringing to the forefront the paradox that exists between race relations in America and the freedoms and liberties guaranteed to all American citizens in the United States' Constitution. Therefore, from a historical perspective what happens within the walls of the African American church extends beyond the physical walls of the church building and reaches all members of the community regardless of church affiliation.

During the period of the reconstruction, the victorious North made an effort to create conditions that provided the freedom needed for African Americans (many of whom were former slaves) to freely participate in the United States as full citizens.

In spite of the times, African American clergy were able to use sermons, and relationships to influence their male congregants regarding the importance of political activism. In fact C. Eric Lincoln points out during the years of reconstruction, Black churches and their ministers played a significant role in helping Blacks get elected to

local, state and federal offices.³² As a result of their influence, African American Church leaders convinced thousands of former male slaves to become registered voters.

Throughout the 1800s, as a result of the collective voting power influenced by Black churches, African Americans continued to see some political gains as a result of the collective voting power influenced by Black churches. However, in 1877, the removal of federal protection brought the period of Reconstruction to an end. This led the way for the ratification of Jim Crow segregation. As a result of *Jim Crow*, African Americans were denied access to public facilities, participation in the political system, and other civil rights because of the color of their skin.³³

The end of the reconstruction period gave rebirth to the fight for equity and justice for African American communities. Mary Hart and Anne Kusener Nelson state that many people within African American communities viewed the Black church as having the potential to invoke social action and change. As to the scope of that change they said the following:

By the late 1950s and the early 1960s the black community was especially anxious that a formal change occur in regard to the status of the black man in America; such a change could involve the lowering of race barriers, the passage of civil rights bills, and a greater movement toward an integrated society.”³⁴

This process of change became known as the Civil Rights Movement of the 1950s and 1960s, which was ushered in by the work of Black churches. In addition to providing

³² Lincoln and Mamiya, 56.

³³ Ibid.

³⁴ M Hart. & Anne Kusener Nelsen, *The Black Church In The Sixties* (Lexington, KY: University Press of Kentucky, 1975), 87.

meeting places, churches were places where organizers could come together for training on nonviolent civil rights strategy as well as to recoup from fierceness of such battles.³⁵

During the Civil Rights Movement of the 1950s and 1960s, members of the African American community largely used nonviolent actions to protest against the systemic pattern of racial segregation.³⁶ Although, the Civil Rights Movement of the 1950s and 1960s began during a time when Americans were not overly exposed to televised media, it was due to the expansion of television that the movement gained traction across the nation. As Dianna Savage points out, “The Civil Rights Movement entered our homes through the televised images of Black churches opening their doors for political rallies and the funerals of martyrs.”³⁷ Throughout the years researchers have also pointed out that the Black church served as the central coordinating unit of the movement. While the African American Church served as the central hub of the Civil Rights Movement of the 1950s and 1960s it was African American church leaders who became the face of the movement and provided the powerful sermons and speeches that moved people to political mobilization. Due to their prominence within African American communities, ministers of African American churches quickly emerged as the visible leaders of the movement. Like their slave ancestors, during the Civil Rights Movement of the 1950s and 1960s, African American leaders had to address issues of inequity by presenting sermons that addressed the confinements of a segregated society.

³⁵ Lincoln and Mamiya, 164.

³⁶ Ibid.

³⁷ D. Savage, *Your Spirit Walks Beside Us: The Politics Of Black Religion* (Cambridge, MA: Belknap Press, 2008) 101.

These leaders had to encourage their congregations to peacefully deal with the brutality of a segregated society. The success of the Civil Rights Movement of the 1950s and 1960s, with milestones such as the passage of the federal Civil Rights Act of 1964—which banned segregation in all public facilities—highlighted the ability of Black church leaders to mobilize African American communities for peaceful protest.³⁸

As it relates to public education, one of the most impressive civil rights movements was the events that lead to the landmark Supreme Court case *Brown vs. The Board Of Education Of Topeka, Kansas*. This Supreme Court case was actually based upon five separate cases from Kansas, South Carolina, Virginia, the District of Columbia, and Delaware. As individual cases, each plaintiff sought to challenge the previous Supreme Court ruling,

Plessy vs. Ferguson, which rendered the courts, “separate but equal” ruling legal and became the constitutional basis for segregation. Each of the five cases were brought on the behalf of children who attended Black schools that were inferior, in physical and financial resources, to White schools; and each case claimed that the “separate but equal” ruling violated the equal protection clause of the 14th Amendment. In 1952, the Supreme Court agreed to hear all five cases collectively. This provided a significant moment regarding education and civil rights because the consolidated case illustrated school segregation as a national issue not limited to the South.

Throughout the historical *Brown vs. Board* hearings, and in most of the individual cases, the Black Church remained engaged. For example, during the early 1900s, in the Commonwealth of Virginia (*Davis vs. Prince Edward County*), the only way an African American could receive a high school diploma was by attending a private academy. The

³⁸ Ibid.

public schools available to African Americans served children in grades one through eight. During this time period, African American churches operated private high schools. In Prince Edward County, schooling for Blacks was considered progressive. This was partly due to the fund-raising efforts of the Farmville Colored Women's Club, which held most meeting and fund raising efforts in local Black churches.

Through their funding raising efforts the Farmville Colored Women's Club was able to build a school to address the education needs of Black students in grades ninth through twelfth. However, despite fundraising efforts the education facility still consisted of inadequate space and equipment (i.e., science laboratories) for the Black students. When the time came to challenge the educational opportunities afforded to Blacks in Prince George County, Black preachers, Reverend Vernon Jones and Reverend Francis Griffin, were instrumental in providing advice that helped the Black community push for change. Likewise, in Clarendon County, South Carolina schools for Black youth began in Black churches, specifically in African Methodist Episcopal (A. M. E) churches.

The South Carolina case stemmed from the accidental encounter of two Black preachers, Reverend James Hinton and Reverend J. A. DeLaine. Both preachers were concerned with the state of the education facilities for Black students attending Clarendon County schools. Like the Prince George County and Clarendon County cases, Blacks in Topeka, Kansas were concerned with the substandard facilities, out-of-date textbooks, and lack of school supplies. However, the Black citizens of Topeka Kansas never questioned the dedication and qualifications of the African American principals and teachers assigned to their schools. The main plaintiff in the *Brown* case, Oliver L. Brown, was an A. M. E. minister.

Although the Virginia, South Carolina, and Kansas cases highlight the supportive role of African American churches and their leaders, it was the case from the District of Columbia which highlighted the absence of the Black church and may provide insight into the inactivity of today's modern Black church on issues involving public education.

Since its inception, the District of Columbia, commonly referred to as Washington, D.C., has had a significant African American population. However, during the civil rights era, the city did not provide positive examples of race relations—it simply reflected the customs of the time that were rooted in racial segregation. By 1950, the traditional African American community leadership (i.e., Black churches and the NAACP) had failed to organize any protest against the dilapidated educational facilities until a community member decided to take district to court.

The case against the substandard Black educational facilities in Washington, D.C. was spearheaded by Gardner Bishop, owner of a Black barbershop, and later represented by Attorney Charles Hamilton Houston. Despite the absence of collective Black leadership, Bishop was determined to bring the issue of the substandard learning facilities to the forefront. Bishop felt that the community leaders, including Black church leaders, had become too concerned with their own power status or the influence of their institution within the community. Although dismissed by the courts, the case brought forth by Bishop, *Bowling vs. Sharpe*, laid the groundwork elimination of Jim Crow segregation.

Many of the tenets of *Brown* are still relevant today. There is still a need to improve the educational conditions for African American students attending public schools. This ongoing need has the potential to refocus the attention of African American

church leaders on government's failed duty to safeguard the inherited birthrights of all citizens—including African American youth to have life, liberty, and the opportunity.

There is sufficient literature which provides examples that speaks specifically to the role the African American Church has played in addressing government policies (including educational policies) that discriminate against African American citizens because of skin color.

Literature also shows that African American churches have historically led efforts to increase African American literacy. Lincoln and Mamiya point out that, in so many words, African Americans students will not receive equal and fair treatment in public education until the African American Church spearheads the charge for equality.

CHAPTER SIX

PROJECT ANALYSIS

A six-session parent seminar was conducted over a period of five weeks. Classes were held on Wednesday night before Bible Study and on Saturdays. Twenty-five participants signed up for the session with an average attendance of about fifteen parents. Most of the participants were married or had been married. Two participants were grandparents raising grandchildren. Their input was valuable as they provided perspectives from having raised their children to now having to raise their grandchildren.

One participant was a single father raising a nine-year-old daughter. His perspective was helpful as he spoke to the challenges and misconceptions of being a male primary caretaker of a young child.

Sessions lasted approximately one hour. Most sessions consisted of a lecture-discussion lead by the facilitator and a period of discussion. During the first session, the parents were given the following pretest questionnaire:

**Project Title: Addressing The Black/White Achievement Gap Through The
Creation Of An African American Parent Council**

Facilitator: Jeffrey T. Wilson

Parent Pre-Test Questionnaire

Instructions: Please Answer By Circling: 1 = Strongly Disagree, 2 = Disagree a Little,
3 = Agree a Little, 4 = Agree, 5 = Strongly Agree

1. I know how to help my child do well in school.

1 2 3 4 5

2. I don't know how to help my child make good grades in school.

1 2 3 4 5

3. If I try hard, I can get through to my child, even when s/he has difficulty understanding something.

1 2 3 4 5

4. A student's motivation to do well in school depends on the parents.

1 2 3 4 5

5. I feel successful about my efforts to help my child learn.

1 2 3 4 5

6. I don't know how to help my child learn.

1 2 3 4 5

7. Other children have more influence on my child's motivation to do well in school than I do.

1 2 3 4 5

8. My efforts to help my child learn are successful.

1 2 3 4 5

9. It's my job to explain tough assignments to my child.

1 2 3 4 5

10. It's my job to make sure my child understands his or her assignment.

1 2 3 4 5

11. I assume my child is doing all right when I don't hear anything from the school.

1 2 3 4 5

12. My child's learning is mainly up to the teacher and my child.

1 2 3 4 5

13. I expect the school to notify me if my child had a problem.

1 2 3 4 5

14. I rely on the teacher to make sure my child understands his or her assignment.

1 2 3 4 5

15. I feel that I make a significant educational difference in the life of my child.

1 2 3 4 5

16. Are you are member of a church?

Yes No

17. How often do you attend church?

() 3 or 4 times per month () 1 or 2 times per month () less than ten times a year

18. Are you involved in a ministry at the church?

Yes No

19. Is your child involved in a youth ministry?

Yes No

20. Which best describes your age?

☐ under 30 ☐ 30 – 40 ☐ 40 – 50 ☐ Over 50

21. What is your highest level of education ?

☐ High School ☐ Some College ☐ Associates Degree ☐ Bachelor's or Higher

22. What is your marital status?

☐ single ☐ married ☐ divorce

23. Are you currently employed?

☐ Yes ☐ No

24. Employment Status?

☐ Full Time ☐ Part Time

25. Are you a member of a PTA or other parent support group?

☐ Yes ☐ NO

26. What role can the church play in helping meet your child's education needs?

(Check all that apply)

☐ Provide Mentors

☐ Offer Tutoring

☐ Other _____

This survey was part of a triangulated study consisting of a Pre and Post questionnaires, interviews and surveys. The results of the Pre and Post Questionnaire was as follows:

Question 1: I know how to help my child do well in school.

Data Highlights: Individuals with four years or more education answered more affirmatively. Participants over fifty felt less qualified to help their children than younger persons (60 percent compared to 75 percent). Most respondents agreed.

Question 2: I don't know how to help my child make good grades.

Data findings. Most persons answered disagreed to strongly disagree. Persons with more education were more likely to disagree. Data begins to show correlation between church attendance and church involvement ability to help one's child.

Question 3: If I try hard, I can help my child when he or she has difficulty.

Data Findings. Most respondents agreed. Respondents over fifty answered my strongly yes. There was a big difference between those were involved in ministry and those who weren't. In the post-test data the gap closed.

Question 4: A students motivation depends on his or her parents.

Data findings. Respondents with higher education (Bachelor's degree or higher) were more likely to strongly agree. Respondents over fifty strongly agreed. Respondents under forty were less likely to agree.

Question 5: I feel successful about my efforts to help my child do well.

Data Findings. 85 to 90 percent of the respondents answered affirmative. Some of the differences in responses were seen between frequency of church attendance, education level, PTA membership and involvement.

Question 6: I don't know How to help my child learn.

Data findings. Most respondents answered disagree in the pre and post-test. There were correlations between church attendance, level of education and responses.

Question 7: Other children have more influence on my child than I do.

Data findings: Older parents were more likely to strongly disagree. There was a relationship between level of education, church membership and response. One point of interest: Parents who worked part time were more confident in their ability to influence their children.

Question 8: My effort to help my children is successful.

Data findings: More respondents answered affirmative. Higher responses came from those with a higher level of education and church attendance.

Question 9: It's my job to explain tough assignments to my child.

Data findings: Most respondents answered yes. Older respondents were more likely to agree. Persons with higher level of education were more likely to agree. In the post test the gap closed between the two groups.

Question 10: It is my job to make sure my child understands his assignments.

Data findings: Most respondents agreed both in the pre and post-test. The older respondents were more likely to agree. Those involved in ministry more likely to agree.

Question 11: I assume my child is doing well if don't hear anything from the teacher.

Data findings: Most respondents disagreed. Those with higher education were more likely to disagree.

Question 12: My child's learning is mainly up to my teacher and my child.

Data findings: Most respondents disagreed. Those with a more education were more likely to disagree. Respondents employed part time were more likely to disagree.

Question 13: I expect the school to notify me if my child has a problem in school.

Data findings: Most respondents answered yes. Older respondents were stronger in the affirmations.

Question 14: I rely on the teacher to make sure that my child understands his assignments.

Data findings: Most assignments answered disagree. There were differences in responses based on age, education level, church membership and attendance.

Question 15: I feel I can make a significance difference in my child's education.

Data findings: Most respondents answered agreed or strongly agree. Individuals with greater church attendance, education, employed full time were more likely to agree.

Data Limitations

The data quickly pointed out a major challenge in obtaining a broad sample of attitudes about parental efficacy, parental involvement among church attendees. Persons who attend church are most often educated, employed, older and involved. These individuals are more likely to already be involved in their student's educational experiences. To address the discrepancy, the researcher conducted surveys with individuals who reported they were less likely to attend church. In doing so the data showed that such persons were less likely to feel qualified to help their children, were more frustrated with the system and in need of more help.

The following is a data analysis of each individual question asked on the Parent Pre-Test Questionnaire according to the answers given by the parents of the participants. The answers have been analyzed and tables have been provided for selected questions:

Question 1: I know how to help my child do well in school.

Results: Most respondent's answers agree to this question. Individuals with higher levels of education answered more in the range of strongly agree.

Question Three: If I try hard, I can get through to my child, even when he or she has difficulty understanding something.

Most participants agreed or strongly agreed with this question. One thing that stood out, as was the case with other questions was, participants who were married tended to answer more affirmatively than those who were single, divorced or widowed.

Question 3

		If I try hard, I can get through to my child, even when she or he has difficulty understanding something.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	0	0.0%	1	4.2%	3	12.5%	14	56.3%	6	25.0%
	Total	0	0.0%	1	4.0%	3	12.0%	14	56.0%	7	28.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	1	4.0%	2	8.0%	12	57.1%	6	28.6%
	1 or 2 times per month	0	0.0%	0	0.0%	1	25.0%	2	50.0%	1	25.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Total		0	0.0%	1	4.0%	3	12.0%	14	56.0%	7	28.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	1	33.3%	1	33.3%	1	33.3%
	Yes	0	0.0%	1	5.3%	2	10.5%	10	52.6%	6	31.6%
	Total	0	0.0%	1	4.0%	3	12.8%	11	50.0%	7	31.8%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	0	0.0%	1	5.3%	3	15.8%	9	47.4%	6	31.6%
	Total	0	0.0%	1	4.5%	3	13.0%	11	50.0%	7	31.6%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	2	18.2%	7	63.6%	2	18.2%
	Age 40 to 60	0	0.0%	1	8.3%	1	8.3%	6	50.0%	4	33.3%
Total		0	0.0%	0	0.0%	3	10.0%	13	50.0%	6	25.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	0	0.0%	0	0.0%	2	22.2%	5	55.6%	2	22.2%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
Bachelor's or Higher		0	0.0%	1	7.1%	1	7.1%	7	50.0%	5	35.7%
	Total	0	0.0%	1	4.0%	3	12.0%	14	56.0%	7	28.0%
What is your marital status?	Single	0	0.0%	0	0.0%	1	16.7%	4	66.7%	1	16.7%
	Married	0	0.0%	0	0.0%	2	15.4%	6	46.2%	5	38.5%
	Divorce	0	0.0%	1	16.7%	0	0.0%	4	66.7%	1	16.7%
Total		0	0.0%	1	4.0%	3	12.0%	14	56.0%	7	28.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	0	0.0%	1	4.5%	3	13.0%	13	54.2%	7	28.3%
	Total	0	0.0%	1	4.0%	3	12.0%	14	56.0%	7	28.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	1	4.9%	2	9.1%	13	59.1%	6	27.3%
	Part Time	0	0.0%	0	0.0%	1	50.0%	0	0.0%	1	50.0%
	Total	0	0.0%	1	4.2%	3	12.5%	13	54.2%	7	29.2%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	0	0.0%	2	50.0%	2	50.0%
	Yes	0	0.0%	1	7.7%	3	23.1%	5	38.5%	4	30.8%
	Total	0	0.0%	1	5.9%	3	17.0%	7	41.2%	6	35.3%
What role can the church play in helping meet your child's educational needs?	Snuff	0		0		1		0		0	
	Facilities	0		0		1		0		0	
	Monitor	0		1		0		0		5	
Tutor		0		0		1		5		2	
	Total	0		1		2		14		7	
What role can the church play in helping meet your child's educational needs version 27	Snuff	0		0		1		0		0	
	Facilities	0		0		1		0		0	
	Monitor	0		1		0		0		5	
Tutor		0		0		1		5		2	
	Total	0		1		3		14		7	

Question 4

		A student's motivation to do well in school depends on the parents.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	0	0.0%	1	4.2%	4	16.7%	7	29.2%	12	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	1	4.0%	3	14.3%	8	28.6%	11	52.4%
	1 or 2 times per month	0	0.0%	0	0.0%	1	25.0%	1	25.0%	2	50.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	0	0.0%	1	5.3%	3	15.8%	4	21.1%	11	57.9%
	Total	0	0.0%	1	4.0%	3	13.0%	6	27.3%	12	54.5%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	1	33.3%	1	33.3%	1	33.3%
	Yes	0	0.0%	1	5.3%	2	10.5%	6	31.6%	10	52.6%
	Total	0	0.0%	1	4.5%	3	13.5%	7	31.5%	11	50.5%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	2	10.2%	3	27.3%	3	54.5%
	Age 40 to 50	0	0.0%	1	8.3%	2	16.7%	3	25.0%	6	50.0%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Some College	0	0.0%	0	0.0%	3	33.3%	2	22.2%	4	44.4%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	0	0.0%	1	7.1%	1	7.1%	5	35.7%	7	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
What is your marital status?	Single	0	0.0%	0	0.0%	1	16.7%	2	33.3%	3	50.0%
	Married	0	0.0%	0	0.0%	2	15.4%	4	30.8%	7	52.8%
	Divorce	0	0.0%	1	16.7%	1	16.7%	1	16.7%	3	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	0	0.0%	1	4.2%	4	16.7%	7	29.2%	12	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	1	4.5%	4	18.2%	6	27.3%	11	50.0%
	Part Time	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	1	4.2%	4	16.7%	7	29.2%	12	50.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	1	25.0%	0	0.0%	3	75.0%
	Yes	0	0.0%	1	7.7%	1	7.7%	5	35.5%	6	44.2%
	Total	0	0.0%	1	5.0%	2	11.8%	5	29.4%	9	52.8%
What role can the church play in helping meet your child's educational needs?	(null)	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Member	0	0.0%	1	100.0%	2	200.0%	3	300.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	1	100.0%	3	300.0%	4	400.0%
What role can the church play in helping meet your child's educational needs version 27	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%
	(null)	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Member	0	0.0%	1	100.0%	2	200.0%	3	300.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	1	100.0%	3	300.0%	4	400.0%
	Total	0	0.0%	1	4.0%	4	16.0%	7	28.0%	13	52.0%

Question 5

		I feel successful about my efforts to help my child learn.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	5	0.0%	1	4.2%	3	12.0%	13	54.2%	7	28.2%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	1	4.0%	1	4.0%	12	57.1%	7	32.3%
	1 or 2 times per month	0	0.0%	0	0.0%	3	75.0%	1	25.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%
Are you involved in a ministry of the church?	No	0	0.0%	0	0.0%	2	66.7%	1	33.3%	0	0.0%
	Yes	0	0.0%	1	5.0%	1	5.0%	11	57.9%	5	26.0%
	Total	0	0.0%	1	4.0%	3	12.0%	12	54.5%	5	27.3%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	0	0.0%	1	5.3%	3	15.8%	9	47.4%	6	31.4%
	Total	0	0.0%	1	4.0%	3	12.0%	11	50.0%	7	31.8%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	3	27.3%	4	38.4%	4	36.4%
	Age 40 to 50	0	0.0%	1	8.3%	1	8.3%	8	66.7%	2	16.7%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	0	0.0%	1	11.1%	2	22.2%	2	22.2%	4	44.4%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	2	14.3%	9	64.3%	3	21.4%
	Total	0	0.0%	1	4.0%	4	16.0%	12	52.0%	7	28.0%
What is your marital status?	Single	0	0.0%	0	0.0%	3	50.0%	1	16.7%	2	33.3%
	Married	0	0.0%	1	7.7%	0	0.0%	9	69.2%	3	23.1%
	Divorced	0	0.0%	0	0.0%	1	16.7%	3	50.0%	2	33.3%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%
	Are you currently employed?	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	1	4.0%	3	12.0%	12	59.1%	5	22.7%
	Part Time	0	0.0%	0	0.0%	1	50.0%	0	0.0%	1	50.0%
	Total	0	0.0%	1	4.0%	4	16.0%	12	52.0%	6	25.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	1	25.0%	1	25.0%	2	50.0%
	Yes	0	0.0%	1	7.7%	2	15.4%	7	53.8%	3	23.1%
	Total	0	0.0%	1	5.0%	3	17.0%	8	47.1%	5	29.4%
What role can the church play in helping meet your child's educational needs?	\$mtd\$	0	0.0%	0	0.0%	1	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	0.0%	0	0.0%	0	0.0%	0	0.0%
	Monitor	0	0.0%	0	0.0%	1	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	2	0.0%	5	0.0%	1	0.0%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%
What role can the church play in helping meet your child's educational needs version 2?	\$mtd\$	0	0.0%	0	0.0%	1	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	0.0%	0	0.0%	0	0.0%	0	0.0%
	Monitor	0	0.0%	0	0.0%	1	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	2	0.0%	5	0.0%	1	0.0%
	Total	0	0.0%	1	4.0%	4	16.0%	13	52.0%	7	28.0%

Question 6

		I don't know how to help my child learn.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	15	62.5%	5	20.8%	2	8.3%	2	8.3%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
How often do you attend church?	3 or 4 times per month	15	71.4%	4	19.0%	2	9.5%	0	0.0%	0	0.0%
	1 or 2 times per month	1	25.0%	1	25.0%	0	0.0%	2	50.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
Are you involved in a ministry at the church?	No	2	66.7%	0	0.0%	0	0.0%	1	33.3%	0	0.0%
	Yes	13	66.4%	4	21.1%	2	10.5%	0	0.0%	0	0.0%
	Total	15	62.2%	4	16.2%	2	8.1%	1	4.5%	0	0.0%
Is your child involved in a youth ministry?	No	1	33.3%	2	66.7%	0	0.0%	0	0.0%	0	0.0%
	Yes	15	78.9%	1	5.3%	2	10.8%	1	5.3%	0	0.0%
	Total	16	72.7%	3	13.6%	2	9.1%	1	4.5%	0	0.0%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	7	63.6%	3	27.3%	0	0.0%	1	9.1%	0	0.0%
	Age 40 to 50	5	68.7%	1	8.3%	2	16.7%	1	8.3%	0	0.0%
	Over 50	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Some College	5	55.6%	2	22.2%	1	11.1%	1	11.1%	0	0.0%
	Associate Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	11	78.6%	2	14.3%	1	7.1%	0	0.0%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
What is your marital status?	Single	4	66.7%	1	16.7%	0	0.0%	1	16.7%	0	0.0%
	Married	9	69.2%	2	15.4%	1	7.7%	1	7.7%	0	0.0%
	Divorced	3	60.0%	2	33.3%	1	16.7%	0	0.0%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
Are you currently employed?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	15	62.5%	5	20.8%	2	8.3%	2	8.3%	0	0.0%
	Total	16	64.0%	5	20.0%	2	8.0%	2	8.0%	0	0.0%
Are you employed Full Time or Part Time?	Full Time	14	61.8%	5	22.7%	2	9.1%	1	4.5%	0	0.0%
	Part Time	1	50.0%	0	0.0%	0	0.0%	1	50.0%	0	0.0%
	Total	15	62.5%	5	20.8%	2	8.3%	2	8.3%	0	0.0%
Are you a member of the PTA or other parent support group?	No	3	75.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	10	76.9%	0	0.0%	2	15.4%	1	7.7%	0	0.0%
	Total	13	78.5%	1	6.0%	2	11.8%	1	5.9%	0	0.0%
What role can the church play in helping meet your child's educational needs?	\$null	0		0		0		1		0	
	Facilities	0		0		1		0		0	
	Mentor	10		4		1		0		0	
	Tutor	6		1		0		1		0	
	Total	16		5		2		2		0	
What role can the church play in helping meet your child's educational needs version 2?	\$null	0		0		0		1		0	
	Facilities	0		0		1		0		0	
	Mentor	10		4		1		0		0	
	Tutor	6		1		0		1		0	
	Total	16		5		2		2		0	

Question 7

		Other children have more influence on my child's motivation to do well in school than I do.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	13	64.2%	0	0.0%	4	16.7%	1	4.2%	1	4.2%
Total		13	62.0%	1	24.0%	4	16.0%	1	4.0%	1	4.0%
How often do you attend church?	3 or 4 times per month	13	67.1%	0	23.8%	3	16.3%	0	0.0%	1	4.8%
	1 or 2 times per month	1	25.0%	1	25.0%	1	25.0%	1	25.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	13	62.0%	1	24.0%	4	16.0%	1	4.0%	1	4.0%
Are you involved in a ministry at the church?	No	2	66.7%	1	33.3%	0	0.0%	0	0.0%	0	0.0%
	Yes	11	57.9%	4	21.1%	2	10.0%	0	0.0%	1	5.2%
Total		13	58.1%	5	22.7%	2	13.8%	0	0.0%	1	4.8%
Is your child involved in a youth ministry?	No	0	0.0%	2	40.7%	1	20.0%	0	0.0%	0	0.0%
	Yes	13	65.4%	4	21.1%	1	5.0%	0	0.0%	1	5.2%
Total		13	58.1%	6	27.5%	2	9.0%	0	0.0%	1	4.6%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	2	10.2%	1	27.3%	1	5.1%	0	0.0%
	Age 40 to 50	0	0.0%	2	10.7%	1	8.3%	0	0.0%	1	8.2%
	Over 50	0	0.0%	2	100.0%	0	0.0%	0	0.0%	0	0.0%
	Total	13	62.0%	0	0.0%	4	16.0%	1	4.0%	1	4.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Some College	4	44.4%	1	11.1%	2	22.2%	1	11.1%	1	11.1%
	Associate's Degree	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	8	64.3%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	13	62.0%	0	0.0%	4	16.0%	1	4.0%	1	4.0%
	Total	13	62.0%	0	0.0%	4	16.0%	1	4.0%	1	4.0%
What is your marital status?	Single	3	50.0%	2	33.3%	0	0.0%	1	16.7%	0	0.0%
	Married	7	83.3%	4	30.8%	1	7.7%	0	0.0%	1	7.7%
	Divorce	3	50.0%	0	0.0%	3	50.0%	0	0.0%	0	0.0%
	Total	13	62.0%	0	0.0%	4	16.0%	1	4.0%	1	4.0%
Are you currently employed?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	12	50.0%	0	25.0%	4	16.7%	1	4.2%	1	4.2%
Total		13	62.0%	0	0.0%	4	16.0%	1	4.0%	1	4.0%
Are you employed Full Time or Part Time	Full Time	11	50.0%	0	22.7%	4	18.2%	1	4.5%	1	4.5%
	Part Time	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
	Total	12	50.0%	1	25.0%	4	16.7%	1	4.2%	1	4.2%
Are you a member of the PTA or other parent support group?	No	1	25.0%	2	50.0%	1	25.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	2	15.4%	1	7.7%	0	0.0%	1	7.7%
Total		10	58.8%	4	21.0%	2	11.0%	0	0.0%	1	5.0%
What role can the church play in helping meet your child's educational needs?	\$6000	1	0	0	0	0	0	0	0	0	0
	Facilities	0	1	0	0	0	0	0	0	0	0
	Ministry	0	4	0	0	0	0	0	0	0	0
	Tutor	4	1	1	1	1	1	1	1	1	1
	Total	13	6	4	4	4	4	4	4	4	4
What role can the church play in helping meet your child's educational needs version 2?	\$6000	1	0	0	0	0	0	0	0	0	0
	Facilities	0	1	0	0	0	0	0	0	0	0
	Ministry	0	4	0	0	0	0	0	0	0	0
	Tutor	4	1	1	1	1	1	1	1	1	1
	Total	13	6	4	4	4	4	4	4	4	4

Question 8

		My efforts to help my child learn are successful.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	0	0.0%	3	12.5%	16	64.7%	5	20.8%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	0	0.0%	2	8.6%	14	64.7%	5	23.8%
	1 or 2 times per month	0	0.0%	0	0.0%	2	50.0%	2	50.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	2	66.7%	1	33.3%	0	0.0%
	Yes	0	0.0%	0	0.0%	2	16.0%	13	68.4%	4	21.1%
	Total	0	0.0%	0	0.0%	4	16.2%	14	62.6%	4	16.2%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	1	33.3%	1	33.3%	1	33.3%
	Yes	0	0.0%	0	0.0%	3	15.8%	12	63.2%	4	21.1%
	Total	0	0.0%	0	0.0%	4	16.2%	13	60.1%	5	22.7%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	2	27.3%	7	63.6%	1	9.1%
	Age 40 to 50	0	0.0%	0	0.0%	1	8.3%	8	66.7%	3	25.0%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	0	0.0%	0	0.0%	2	22.2%	6	66.7%	1	11.1%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	2	14.3%	8	57.1%	4	28.6%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
What is your marital status?	Single	0	0.0%	0	0.0%	2	33.3%	2	33.3%	2	33.3%
	Married	0	0.0%	0	0.0%	0	0.0%	10	76.9%	3	23.1%
	Divorced	0	0.0%	0	0.0%	2	33.3%	4	66.7%	0	0.0%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	0	0.0%	0	0.0%	4	16.7%	15	62.5%	5	20.8%
	Total	0	0.0%	0	0.0%	4	16.0%	16	64.0%	5	20.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	0	0.0%	3	12.5%	15	60.2%	4	16.2%
	Part Time	0	0.0%	0	0.0%	1	50.0%	0	0.0%	1	50.0%
	Total	0	0.0%	0	0.0%	4	16.7%	15	62.5%	5	20.8%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	2	50.0%	1	25.0%	1	25.0%
	Yes	0	0.0%	0	0.0%	2	16.4%	8	61.5%	3	22.1%
	Total	0	0.0%	0	0.0%	4	22.0%	9	52.9%	4	21.0%
What role can the church play in helping meet your child's educational needs?	(null)	0		0		1		0		0	
	Facilities	0		0		0		1		0	
	Mentor	0		0		2		0		4	
	Tutor	0		0		1		0		1	
	Total	0		0		4		1		5	
What role can the church play in helping meet your child's educational needs version 2?	(null)	0		0		1		0		0	
	Facilities	0		0		0		1		0	
	Mentor	0		0		2		0		4	
	Tutor	0		0		1		0		1	
	Total	0		0		4		1		5	

Question 9

		It's my job to explain tough assignments to my child.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	1	4.2%	9	37.5%	10	41.7%	4	16.7%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	0	0.0%	9	42.9%	8	38.1%	4	19.0%
	1 or 2 times per month	0	0.0%	1	25.0%	1	25.0%	2	50.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	1	33.3%	2	66.7%	0	0.0%
	Yes	0	0.0%	0	0.0%	9	47.4%	7	36.8%	3	15.8%
	Total	0	0.0%	0	0.0%	10	45.5%	9	40.9%	3	12.8%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	0	0.0%	3	100.0%	0	0.0%
	Yes	0	0.0%	0	0.0%	9	47.4%	6	31.6%	4	21.1%
	Total	0	0.0%	0	0.0%	9	40.9%	9	40.9%	4	18.2%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	4	38.4%	5	45.5%	2	18.2%
	Age 40 to 50	0	0.0%	1	8.3%	6	50.0%	3	25.0%	2	16.7%
	Over 50	0	0.0%	0	0.0%	0	0.0%	2	100.0%	0	0.0%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Some College	0	0.0%	0	0.0%	4	44.4%	5	55.6%	0	0.0%
	Associate Degree	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	5	35.7%	5	35.7%	4	28.6%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
What is your marital status?	Single	0	0.0%	0	0.0%	2	33.3%	3	50.0%	1	16.7%
	Married	0	0.0%	1	7.7%	4	30.0%	5	35.0%	3	23.1%
	Divorced	0	0.0%	0	0.0%	4	66.7%	2	33.3%	0	0.0%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	0	0.0%	1	4.2%	10	41.7%	9	37.5%	4	16.7%
	Total	0	0.0%	1	4.0%	10	40.0%	10	40.0%	4	16.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	1	4.0%	10	45.0%	6	35.4%	3	12.6%
	Part Time	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	1	4.2%	10	41.7%	9	37.5%	4	16.7%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	1	25.0%	3	75.0%	0	0.0%
	Yes	0	0.0%	0	0.0%	7	52.8%	4	30.8%	2	15.4%
	Total	0	0.0%	0	0.0%	8	47.1%	7	41.3%	2	11.8%
What role can the church play in helping meet your child's educational needs?	\$null\$	0		0		0		1		0	
	Facilities	0		0		1		0		0	
	Monitor	0		0		5		7		3	
	Tutor	0		1		4		2		1	
	Total	0		1		10		10		4	
What role can the church play in helping meet your child's educational needs version 2?	\$null\$	0		0		0		1		0	
	Facilities	0		0		1		0		0	
	Monitor	0		0		5		7		3	
	Tutor	0		1		4		2		1	
	Total	0		1		10		10		4	

Question 10

		It's my job to make sure my child understands his or her assignment.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	1	4.2%	4	16.7%	10	41.7%	9	37.5%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	0	0.0%	4	16.0%	9	42.9%	8	38.1%
	1 or 2 times per month	0	0.0%	2	50.0%	0	0.0%	1	25.0%	1	25.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
Are you involved in a ministry at the church?	No	0	0.0%	1	33.3%	0	0.0%	1	33.3%	1	33.3%
	Yes	0	0.0%	0	0.0%	4	21.1%	7	35.6%	8	42.1%
	Total	0	0.0%	1	4.0%	4	16.2%	8	36.4%	9	40.9%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	0	0.0%	1	6.3%	3	18.8%	7	38.8%	8	42.1%
	Total	0	0.0%	1	4.0%	3	12.8%	9	40.9%	9	40.9%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	1	8.1%	2	16.2%	6	54.5%	2	16.2%
	Age 40 to 50	0	0.0%	1	8.2%	2	16.7%	3	25.0%	6	50.0%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Some College	0	0.0%	0	0.0%	1	11.1%	8	88.7%	2	22.2%
	Associate's Degree	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	0	0.0%	1	7.1%	2	14.3%	4	28.6%	7	50.0%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
What is your marital status?	Single	0	0.0%	1	16.7%	1	16.7%	3	50.0%	1	16.7%
	Married	0	0.0%	1	7.7%	2	15.4%	3	23.1%	7	53.6%
	Divorced	0	0.0%	0	0.0%	1	16.7%	4	66.7%	1	16.7%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	0	0.0%	2	8.3%	4	16.7%	9	37.5%	9	37.5%
	Total	0	0.0%	2	8.0%	4	16.0%	10	40.0%	9	36.0%
Are you employed Full Time or Part Time	Full Time	0	0.0%	2	8.1%	4	16.2%	9	40.9%	7	31.8%
	Part Time	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%
	Total	0	0.0%	2	8.0%	4	16.0%	9	37.5%	9	37.5%
Are you a member of the PTA or other parent support group?	No	0	0.0%	1	25.0%	0	0.0%	2	50.0%	1	25.0%
	Yes	0	0.0%	0	0.0%	2	15.4%	4	30.8%	7	53.6%
	Total	0	0.0%	1	5.9%	2	11.7%	6	35.7%	8	47.1%
What role can the church play in helping meet your child's educational needs?	(null)	0		0		0		0		1	
	Facilities	0		0		1		0		0	
	Member	0		0		2		7		6	
	Tutor	0		2		1		3		2	
	Total	0		2		4		10		9	
What role can the church play in helping meet your child's educational needs version 27	(null)	0		0		0		0		1	
	Facilities	0		0		1		0		0	
	Member	0		0		2		7		6	
	Tutor	0		2		1		3		2	
	Total	0		2		4		10		9	

Question 12

		My child's learning is made up to the teacher and my child.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	17	70.8%	7	28.2%	0	0.0%	0	0.0%	0	0.0%
	Total	18	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
How often do you attend church?	3 or 4 times per month	14	66.7%	7	33.3%	0	0.0%	0	0.0%	0	0.0%
	1 or 2 times per month	4	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	18	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	3	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	13	64.4%	6	31.4%	0	0.0%	0	0.0%	0	0.0%
	Total	16	72.7%	6	37.3%	0	0.0%	0	0.0%	0	0.0%
Is your child involved in a youth ministry?	No	1	33.3%	2	66.7%	0	0.0%	0	0.0%	0	0.0%
	Yes	15	78.9%	4	21.1%	0	0.0%	0	0.0%	0	0.0%
	Total	16	72.7%	6	37.3%	0	0.0%	0	0.0%	0	0.0%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	7	81.6%	4	36.4%	0	0.0%	0	0.0%	0	0.0%
	Age 40 to 50	10	83.3%	2	16.7%	0	0.0%	0	0.0%	0	0.0%
	Over 50	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
	Total	18	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Some College	0	66.7%	3	33.3%	0	0.0%	0	0.0%	0	0.0%
	Associate's Degree	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	11	78.6%	3	21.4%	0	0.0%	0	0.0%	0	0.0%
	Total	12	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
What is your marital status?	Single	5	83.3%	1	16.7%	0	0.0%	0	0.0%	0	0.0%
	Married	10	76.9%	3	23.1%	0	0.0%	0	0.0%	0	0.0%
	Divorced	3	60.0%	2	40.0%	0	0.0%	0	0.0%	0	0.0%
	Total	18	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
Are you currently employed?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	17	70.8%	7	28.2%	0	0.0%	0	0.0%	0	0.0%
	Total	18	72.0%	7	28.0%	0	0.0%	0	0.0%	0	0.0%
Are you employed Full Time or Part Time?	Full Time	15	68.2%	7	31.8%	0	0.0%	0	0.0%	0	0.0%
	Part Time	2	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	17	70.8%	7	28.2%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	3	75.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	12	82.5%	1	7.7%	0	0.0%	0	0.0%	0	0.0%
	Total	15	82.2%	2	11.8%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs?	(null)	1		0		0		0		0	
	Facilities	0		1		0		0		0	
	Member	0		6		0		0		0	
	Tutor	8		0		0		0		0	
	Total	13		7		0		0		0	
What role can the church play in helping meet your child's educational needs version 27	(null)	1		0		0		0		0	
	Facilities	0		1		0		0		0	
	Member	8		8		0		0		0	
	Tutor	6		0		0		0		0	
	Total	15		7		0		0		0	

Question 13

		I expect the school to notify me if my child has a problem.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Probably Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.3%	0	0.0%	4	16.7%	8	33.3%	11	44.0%
	Total	1	4.3%	0	0.0%	4	16.7%	8	33.3%	11	44.0%
How often do you attend church?	3 or 4 times per month	1	4.3%	0	0.0%	2	8.3%	8	33.3%	10	47.9%
	1 or 2 times per month	0	0.0%	0	0.0%	2	8.3%	0	0.0%	2	8.3%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	1	4.3%	0	0.0%	4	16.7%	8	33.3%	12	48.0%
Are you involved in a ministry of the church?	No	0	0.0%	0	0.0%	1	33.3%	1	33.3%	1	33.3%
	Yes	1	5.2%	0	0.0%	2	10.0%	7	35.0%	9	45.0%
	Total	1	4.8%	0	0.0%	3	12.0%	8	36.4%	10	48.8%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	2	8.0%	1	13.3%	2	16.7%
	Yes	1	8.3%	0	0.0%	3	16.0%	7	36.8%	8	41.9%
	Total	1	4.3%	0	0.0%	5	24.0%	8	38.4%	10	48.3%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	2	27.7%	2	22.2%	5	55.6%
	Age 40 to 50	1	8.3%	0	0.0%	1	8.3%	5	41.7%	5	41.7%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	10.0%	1	10.0%
	Total	1	4.0%	0	0.0%	4	16.0%	8	32.0%	12	48.0%
What is your highest level of education?	High School	0	0.0%	2	8.0%	0	0.0%	0	0.0%	1	10.0%
	Some College	1	11.1%	0	0.0%	2	22.2%	2	22.2%	4	44.4%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	10.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	2	14.3%	8	42.9%	8	42.9%
	Total	1	4.0%	0	0.0%	4	16.0%	8	32.0%	12	48.0%
What is your marital status?	Single	0	0.0%	0	0.0%	2	32.3%	1	16.7%	3	50.0%
	Married	1	7.7%	0	0.0%	2	15.4%	6	46.2%	4	30.8%
	Divorced	0	0.0%	0	0.0%	0	0.0%	1	18.7%	5	81.3%
	Total	1	4.0%	0	0.0%	4	16.0%	8	32.0%	12	48.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	1	4.3%	0	0.0%	4	16.7%	7	29.2%	12	50.0%
	Total	1	4.0%	0	0.0%	4	16.0%	8	32.0%	12	48.0%
Are you employed Full Time or Part Time?	Full Time	1	4.0%	0	0.0%	2	8.0%	7	28.0%	12	48.0%
	Part Time	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%
	Total	1	4.0%	0	0.0%	4	16.7%	7	28.2%	12	50.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	0	0.0%	1	25.0%	3	75.0%
	Yes	1	7.7%	0	0.0%	2	22.1%	6	36.5%	4	36.8%
	Total	1	8.0%	0	0.0%	2	17.6%	7	56.3%	7	41.2%
What role can the church play in helping meet your child's educational needs?	Snacks	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Facilities	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Member	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%
	Total	1	100.0%	0	0.0%	4	100.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Snacks	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Facilities	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Member	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%
	Total	1	100.0%	0	0.0%	4	100.0%	0	0.0%	0	0.0%

Question 14

		I rely on the teacher to make sure my child understands his or her assignment.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	3	12.5%	5	20.8%	11	45.8%	4	16.7%	1	4.2%
	Total	3	12.5%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
How often do you attend church?	3 or 4 times per month	3	14.3%	4	19.0%	9	42.9%	4	19.0%	1	4.8%
	1 or 2 times per month	0	0.0%	2	50.0%	2	50.0%	0	0.0%	0	0.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	3	12.0%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
Are you involved in a ministry at the church?	No	1	33.3%	2	66.7%	0	0.0%	0	0.0%	0	0.0%
	Yes	2	10.5%	3	15.8%	9	47.4%	4	21.1%	1	5.2%
	Total	3	12.0%	5	22.7%	9	40.9%	4	18.2%	1	4.5%
Is your child involved in a youth ministry?	No	1	33.3%	0	0.0%	1	33.3%	1	33.3%	0	0.0%
	Yes	2	10.0%	6	31.6%	8	42.1%	3	15.8%	0	0.0%
	Total	3	13.0%	6	27.3%	9	40.9%	4	18.2%	0	0.0%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	1	9.1%	4	36.4%	5	45.5%	0	0.0%	1	8.1%
	Age 40 to 50	1	8.3%	2	16.7%	6	50.0%	3	25.0%	0	0.0%
	Over 50	1	50.0%	0	0.0%	0	0.0%	1	50.0%	0	0.0%
	Total	3	12.0%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Some College	1	11.1%	2	22.2%	8	88.9%	0	0.0%	0	0.0%
	Associate's Degree	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	2	14.3%	4	28.6%	4	28.6%	4	28.6%	0	0.0%
	Total	3	12.0%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
What is your marital status?	Single	0	0.0%	3	60.0%	2	33.3%	1	16.7%	0	0.0%
	Married	2	15.4%	2	15.4%	0	0.0%	3	23.1%	0	0.0%
	Divorce	1	16.7%	1	16.7%	3	50.0%	0	0.0%	1	16.7%
	Total	3	12.0%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	3	12.5%	6	25.0%	10	41.7%	4	16.7%	1	4.2%
	Total	3	12.0%	6	24.0%	11	44.0%	4	16.0%	1	4.0%
Are you employed Full Time or Part Time	Full Time	3	13.6%	5	22.7%	9	40.9%	4	18.2%	1	4.5%
	Part Time	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%
	Total	3	12.0%	6	25.0%	10	41.7%	4	16.7%	1	4.2%
Are you a member of the PTA or other parent support group?	No	1	25.0%	1	25.0%	2	50.0%	0	0.0%	0	0.0%
	Yes	2	15.4%	3	23.1%	6	38.5%	3	23.1%	0	0.0%
	Total	3	17.6%	4	23.6%	7	41.2%	3	17.6%	0	0.0%
What role can the church play in helping meet your child's educational needs?	\$null\$	0		1		0		0		0	
	Faithful	0		0		1		0		0	
	Member	2		2		6		4		1	
	Tutor	1		3		4		6		0	
	Total	3		6		11		4		1	
What role can the church play in helping meet your child's educational needs version 27	\$null\$	0		1		0		0		0	
	Faithful	0		0		1		0		0	
	Member	2		2		6		4		1	
	Tutor	1		3		4		6		0	
	Total	3		6		11		4		1	

Question 15

		I feel that I make a significant educational difference in the lives of my child.									
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	0	0.0%	0	0.0%	1	4.2%	12	50.0%	11	45.8%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	0	0.0%	1	4.0%	9	42.9%	11	52.4%
	1 or 2 times per month	0	0.0%	0	0.0%	0	0.0%	3	75.0%	1	25.0%
	less than 10 times per year	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	0	0.0%	0	0.0%	1	5.3%	6	42.1%	10	52.6%
	Total	0	0.0%	0	0.0%	1	4.0%	10	40.0%	11	44.0%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	1	33.3%	2	66.7%	0	0.0%
	Yes	0	0.0%	0	0.0%	0	0.0%	7	36.8%	12	63.2%
	Total	0	0.0%	0	0.0%	1	4.0%	9	40.9%	12	54.0%
Which best describes your age?	Under 30	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 30 to 40	0	0.0%	0	0.0%	1	9.1%	4	36.4%	6	54.5%
	Age 40 to 50	0	0.0%	0	0.0%	0	0.0%	6	60.0%	0	0.0%
	Over 50	0	0.0%	0	0.0%	0	0.0%	2	100.0%	0	0.0%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	0	0.0%	0	0.0%	1	11.1%	4	44.4%	4	44.4%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	0	0.0%	6	42.9%	8	57.1%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
What is your marital status?	Single	0	0.0%	0	0.0%	0	0.0%	2	33.3%	4	66.7%
	Married	0	0.0%	0	0.0%	0	0.0%	0	0.0%	5	35.0%
	Divorced	0	0.0%	0	0.0%	1	16.7%	2	33.3%	3	50.0%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	0	0.0%	0	0.0%	1	4.2%	12	50.0%	11	45.8%
	Total	0	0.0%	0	0.0%	1	4.0%	12	48.0%	12	48.0%
Are you employed Full Time or Part Time?	Full Time	0	0.0%	0	0.0%	1	4.0%	11	50.0%	10	45.0%
	Part Time	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Total	0	0.0%	0	0.0%	1	4.0%	12	50.0%	11	45.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	1	25.0%	1	25.0%	2	50.0%
	Yes	0	0.0%	0	0.0%	0	0.0%	6	48.2%	7	55.8%
	Total	0	0.0%	0	0.0%	1	5.0%	7	47.2%	9	52.8%
What role can the church play in helping meet your child's educational needs?	\$null	0		0		0		1		0	
	Facilities	0		0		0		1		0	
	Minister	0		0		1		0		0	
	Tutor	0		0		0		5		3	
What role can the church play in helping meet your child's educational needs version 2?	\$null	0		0		1		12		12	
	Facilities	0		0		0		1		0	
	Minister	0		0		1		5		0	
	Tutor	0		0		0		5		3	
Total		0		0		1		12		12	

Frequencies

Statistics			
		What role can the church play in helping meet your child's educational needs?	What role can the church play in helping meet your child's educational needs version 2?
N	Valid	25	25
	Missing	0	0

Frequency Table

What role can the church play in helping meet your child's educational needs?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	\$nu8\$	1	4.0	4.0	4.0
	Facilities	1	4.0	4.0	8.0
	Mentor	15	60.0	60.0	68.0
	Tutor	8	32.0	32.0	100.0
	Total	25	100.0	100.0	

In Session one the following worksheet given out and discussed.

New United Parent University: Session One

Facilitator: Pastor Jeffrey T. Wilson

Biblical Foundations For Parental Involvement In A Child's Education

Several scriptures support the idea that parents should be involved in their student's educational process. Some of which are as follows: Deuteronomy 6:1-9, Luke 15:1-7, Matthew 25:31-35. These will underscore both an Old and New Testament directive for the Christian church's involvement in the training and education of all people. Two things that stand out for a quick perusing of the Bible about childrearing: (1) The ultimate responsibility for a child's spiritual-emotional development rested on the parent. (2) The church or believers are obligated by God to assist in helping parents when there is a desire and a need.

Parenting In The Twenty-First Century

- (1) Is it harder to raise and educate children now than years ago?
- (2) What are some of the causes?
- (3) Teen Parents the problem: Look at this statistic from the Urban Institute.

Although teen birth rates are much higher in the United States than in other developed countries, contrary to what many assume this does not represent a recent crisis. In fact, the teen birth rate now is lower than forty years ago. Likewise, the report says the following: (1) There is a growing number of mothers who work outside of the home is a

challenge to child rearing. (2) Fathers who are not likely to marry the mother of the child as opposed to years ago.

School Is Not What It Used To Be

Much of what is being taught now is being taught earlier than in years past. In other words, what many of us learned in first grade children now are expected to learn in kindergarten. Also, with so much emphasis on testing, teachers have little to no time to slow down and form relationships with children. Furthermore, integration, globalization and technology have had a profound effect on the delivery. Next week we will look at some of these changes as well as what the church can do to help parents.

In session two the following worksheet was provided:

New United Parent University: Session Two

Facilitator Pastor Jeffrey T. Wilson

Understanding Common Core And Other State Mandates

This week we continue the session on education changing over the past twenty years or so. One thing to consider is that not all change is bad. As is the case in corporate America, public education is now focused on *outcomes*. As a result, there is more emphasis on test scores and helping children do well on test. Today we will discuss terms such as *Common Core*, *PARCC Assessment*, and *RTI (Response To Intervention)*.

Common Core: The purpose of common core is to provide a consistent model of what children are expected to learn at various stages in their schooling. (Tennessee Department of Education Website). Examples are as follows: Second Grade Math-count to 1000 as well as count by 5's or 10 or 100's. Fourth Grade Reading-read a story, determine the theme, summarize the story.

PARCC: A test designed to help identify areas where students may be falling behind. (PARCC will soon to be taken solely on a computer, so a child must be able to type or at least peck).

RTTI- Helps identify student learning disabilities.

Session Three: Spare The Rod Spoil The Child

The Bible is clear that the role of the parent is to discipline the child (Proverbs 13:14, Proverbs 22:15). Yet many parents and as a result schools have moved away from corporal punishment. The current method of "punishment" is now suspension, which

would be okay if not for the fact that Black Males are suspended and expelled at three times the rate of other students. This adversely affects the drop out rate, graduation Rate and college acceptance and retention rates. Next time: *College and Career Planning*

Session Four: College And Career Planning

This class was conducted via a PowerPoint (appendix two). Information was offered on how to apply for college and financial aid. How to get prepared for the military and tips for getting a job. Parents with children already in college, military or the work world shared their experiences with other parents.

Session Five Parents Speak out

At this session, parents were broken into groups and asked to comment on various topics including school-parent relationships, as well their perception of the church's support of their children. Some of the highlights were as follows.

1. Most parents reported favorable relationships with the students' teachers. Several parents talked of instances where they had to call or email the teacher because of an issue or for help with an assignment. The teachers were reported as eager to assist as needed.
2. As to the question of how supportive the church was, the responses were mixed. One parent said it this way, "I feel like the church people are judgmental. Some of them look at my child as though she is bad. I don't know if I would be comfortable going to many people within the church for help."

Another parent responded, “ I would love to receive help from the people in the church. Something as simple as volunteering to go to parent-teacher conferences with me would be helpful...I feel uncomfortable going alone.”

Parents also talked about the role that other parents should play in the life of their children. For many parents, the ultimate responsibility of child’s education rested in the hands of that child’s parents. To some parents, it’s a matter of priorities. Parents stated that modern day parents tend to place other things above raising their children.

Session Six: Post Test And Conclusion

Before taking the post-test, parents spoke with optimism about the possibilities of a church sponsored parent academy. Parents discussed possible topics for future discussion such as how to purchase saving bonds. There was also talk of an outing that parents could take as a group. More importantly, several parents stated that the church’s involvement in a child’s education is the right thing to do. A post-test was then given as well as closing comments by the facilitator and the presentation of certificates.

Post Test Results

Gains were shown in several areas of questioning, particularly in question one. As a result of taking part in this seminar parents expressed more confidence in helping their student maneuver through the system. As a result of the seminar, parents expressed a greater appreciation of the roles that they can play as advocates for their children. Participants also express a desire for a “ministry” which would address the concerns of parents. Most if not all parents believed that the church can play a valuable role in the education of their children. From the results, it shows that church’s which set up in house

parenting programs will be providing a great service to their members and playing a part in addressing the growing achievement gap. The pre and post-test results are shown below.

Question 1

Table 1

		Survey											
		Survey 1						Survey 2					
		I know how to help my child do well in school.						I know how to help my child do well in school.					
		Agree a Little		Agree		Strongly Agree		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	33.3%	2	66.7%
	Yes	3	12.0%	10	41.7%	11	45.8%	0	0.0%	8	41.7%	7	58.3%
How often do you attend church?	3 or 4 times per month	2	9.5%	8	38.1%	11	52.4%	0	0.0%	8	40.0%	9	60.0%
	1 or 2 times per month	1	25.0%	3	75.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	2	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	2	10.5%	7	34.8%	10	52.6%	0	0.0%	8	35.7%	9	54.3%
Is your child involved in a youth ministry?	No	0	0.0%	2	68.7%	1	33.3%	0	0.0%	2	68.7%	1	33.3%
	Yes	1	6.3%	8	42.1%	10	52.0%	0	0.0%	4	23.3%	8	66.7%
Which best describes your age?	Age 30 to 40	2	19.2%	4	35.4%	5	43.5%	0	0.0%	2	40.0%	3	60.0%
	Age 40 to 50	1	8.3%	6	50.0%	5	41.7%	0	0.0%	1	16.7%	5	83.3%
	Over 50	0	0.0%	1	50.0%	1	50.0%	0	0.0%	2	75.0%	1	25.0%
What is your highest level of education?	High School	1	100.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%	0	0.0%
	Some College	1	11.1%	4	44.4%	4	44.4%	0	0.0%	2	40.0%	3	60.0%
	Associate Degree	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	1	7.1%	5	42.9%	7	50.0%	0	0.0%	3	28.6%	5	71.4%
What is your marital status?	Single	1	16.7%	3	50.0%	2	33.3%	0	0.0%	2	50.0%	2	50.0%
	Married	0	0.0%	5	32.9%	8	51.5%	0	0.0%	3	37.5%	5	62.5%
	Divorce	2	33.3%	3	50.0%	1	16.7%	0	0.0%	1	33.3%	2	66.7%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	2	100.0%	0	0.0%
	Yes	3	12.8%	11	45.8%	10	41.7%	0	0.0%	4	30.8%	9	65.2%
Are you employed Full Time or Part Time	Full Time	2	15.0%	10	45.5%	9	40.9%	0	0.0%	4	30.8%	9	65.2%
	Part Time	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	2	50.0%	2	50.0%	0	0.0%	3	75.0%	2	50.0%
	Yes	1	7.7%	6	46.2%	6	46.2%	0	0.0%	1	12.5%	7	87.5%
What role can the church play in helping meet your child's educational needs?	Snacks	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Mentor	2	13.3%	6	40.0%	7	46.7%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	4	60.0%	4	60.0%
	Tutor	1	12.5%	3	37.5%	4	50.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	4	100.0%
What role can the church play in helping meet your child's educational needs version 2?	Snacks	0	0.0%	1	100.0%	0	0.0%	0	0.0%	6	40.0%	9	60.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	2	13.3%	6	40.0%	7	46.7%	0	0.0%	0	0.0%	0	0.0%
	Tutor	1	12.5%	3	37.5%	4	50.0%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		I know how to help my child do well in school.	I know how to help my child do well in school.
Are you a member of a church?	Chi-square	1.224	.000
	df	2	1
	Sig.	.515 ^{a,b}	.792 ^a
How often do you attend church?	Chi-square	3.806	-
	df	2	-
	Sig.	.149 ^{a,b}	-
Are you involved in a ministry at the church?	Chi-square	4.158	1.807
	df	2	1
	Sig.	.124 ^{a,b}	.205 ^{a,b}
Is your child involved in a youth ministry?	Chi-square	.695	1.111
	df	2	1
	Sig.	.707 ^{a,b}	.292 ^a
Which best describes your age?	Chi-square	1.022	3.403
	df	4	2
	Sig.	.907 ^{a,b}	.182 ^a
What is your highest level of education?	Chi-square	9.007	4.048
	df	6	3
	Sig.	.173 ^{a,b}	.266 ^{a,b}
What is your marital status?	Chi-square	0.216	.743
	df	4	2
	Sig.	.982 ^{a,b}	.884 ^a
Are you currently employed?	Chi-square	1.328	3.482
	df	2	1
	Sig.	.516 ^{a,b}	.063 ^{a,b}
Are you employed Full Time or Part Time	Chi-square	.317	-
	df	2	-
	Sig.	.853 ^{a,b}	-
Are you a member of the PTA or other parent support group?	Chi-square	.357	5.402
	df	2	1
	Sig.	.849 ^{a,b}	.020 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square	2.790	3.000
	df	6	2
	Sig.	.835 ^{a,b}	.082 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	2.790	-
	df	6	-
	Sig.	.836 ^{a,b}	-

Results are based on nonempty rows and columns in each innermost subtable.

a. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 2

Table 1

		Survey											
		Survey 1						Survey 2					
		I don't know how to help my child make good grades in school						I don't know how to help my child make good grades in school					
		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	Yes	17	54.2%	4	16.7%	2	8.3%	1	4.2%	10	83.3%	2	16.7%
How often do you attend church?	1 or 2 times per month	1	20.0%	1	20.0%	2	40.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	Yes	12	80.2%	3	16.8%	2	10.0%	1	6.2%	1	6.2%	0	0.0%
Is your child involved in a youth ministry?	Yes	13	88.4%	2	10.0%	2	10.0%	1	6.2%	1	6.2%	0	0.0%
Which best describes your age?	Age 30 to 40	3	46.8%	1	14.3%	1	14.3%	1	14.3%	0	0.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
What is your marital status?	Single	3	60.0%	0	0.0%	2	33.3%	0	0.0%	1	16.7%	2	33.3%
Are you currently employed?	Yes	14	58.2%	4	16.7%	4	16.7%	1	4.2%	10	78.0%	2	12.1%
Are you employed Full Time or Part Time?	Full Time	1	60.0%	0	0.0%	1	60.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	Yes	9	69.2%	1	7.7%	2	15.4%	1	7.7%	0	0.0%	2	15.4%
What role can the church play in helping meet your child's educational needs?	Facilities	2	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Facilities	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		I don't know how to help my child make good grades in school	I don't know how to help my child make good grades in school
Are you a member of a church?	Chi-square	6.18	4.17
	df	4	1
	Sig.	.036 ^{a,b}	.019 ^{a,b}
How often do you attend church?	Chi-square	6.070	
	df	4	
	Sig.	.280 ^{a,b}	
Are you involved in a ministry at the church?	Chi-square	4.256	4.280
	df	4	1
	Sig.	.373 ^{a,b}	.038 ^{a,b}
Is your child involved in a youth ministry?	Chi-square	4.209	5.104
	df	4	1
	Sig.	.378 ^{a,b}	.024 ^{a,b}
Which best describes your age?	Chi-square	5.737	3.542
	df	8	2
	Sig.	.721 ^{a,b}	.176 ^{a,b}
What is your highest level of education?	Chi-square	14.194	1.518
	df	12	3
	Sig.	.289 ^{a,b}	.678 ^{a,b}
What is your marital status?	Chi-square	10.900	.938
	df	8	2
	Sig.	.207 ^{a,b}	.620 ^{a,b}
Are you currently employed?	Chi-square	25.000	.577
	df	4	1
	Sig.	.000 ^{a,b}	.448 ^{a,b}
Are you employed Full Time or Part Time?	Chi-square	2.026	
	df	3	
	Sig.	.567 ^{a,b}	
Are you a member of the PTA or other parent support group?	Chi-square	5.127	.288
	df	4	1
	Sig.	.279 ^{a,b}	.605 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square	7.277	.313
	df	12	2
	Sig.	.830 ^{a,b}	.855 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	7.277	
	df	12	
	Sig.	.839 ^{a,b}	

Results are based on nonempty rows and columns in each innermost subtable.

^a. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 3

Table 1

		Survey															
		Survey 1								Survey 2							
		If I try hard, I can get through to my child, even when she or he has difficulty understanding something.				If I try hard, I can get through to my child, even when she or he has difficulty understanding something.				If I try hard, I can get through to my child, even when she or he has difficulty understanding something.				If I try hard, I can get through to my child, even when she or he has difficulty understanding something.			
		Disagree a Little		Agree a Little		Agree		Strongly Agree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	3	12.8%	14	58.3%	8	35.0%	0	0.0%	1	8.3%	8	66.7%	3	25.0%
How often do you attend church?	3 or 4 times per month	1	4.2%	2	9.8%	12	57.1%	8	39.6%	2	2.0%	1	4.7%	10	66.7%	4	30.3%
	1 or 2 times per month	0	0.0%	1	35.0%	2	50.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	1	32.2%	1	32.2%	1	32.2%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	1	5.3%	2	10.8%	10	52.6%	6	31.8%	0	0.0%	1	7.7%	9	64.3%	4	30.0%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	2	66.7%	1	33.3%	0	0.0%	0	0.0%	2	100.0%	0	0.0%
	Yes	1	5.3%	2	10.8%	9	47.4%	6	31.8%	0	0.0%	1	8.3%	7	58.3%	4	33.3%
Which best describes your age?	Age 30 to 40	0	0.0%	2	18.2%	7	54.5%	3	18.2%	0	0.0%	0	0.0%	4	40.0%	1	20.0%
	Age 40 to 50	1	8.3%	1	8.3%	8	80.0%	4	33.3%	0	0.0%	0	0.0%	4	66.7%	2	33.3%
	Over 50	0	0.0%	0	0.0%	1	50.0%	1	50.0%	0	0.0%	1	25.0%	2	50.0%	1	25.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%	0	0.0%
	Some College	0	0.0%	2	72.7%	5	55.8%	7	72.7%	0	0.0%	0	0.0%	2	40.0%	3	60.0%
	Associate Degree	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	1	9.1%	1	7.1%	7	30.0%	3	25.7%	0	0.0%	1	14.2%	6	71.4%	1	14.2%
What is your marital status?	Single	0	0.0%	1	16.7%	4	66.7%	1	16.7%	0	0.0%	0	0.0%	3	75.0%	1	25.0%
	Married	0	0.0%	2	15.4%	0	0.0%	5	38.5%	0	0.0%	1	12.5%	5	62.5%	2	25.0%
	Divorce	1	16.7%	0	0.0%	4	66.7%	1	16.7%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	3	12.8%	13	64.2%	7	35.2%	0	0.0%	1	7.7%	8	81.8%	4	30.8%
Are you employed Full Time or Part Time?	Full Time	1	4.8%	2	9.1%	10	50.1%	4	20.2%	0	0.0%	1	7.7%	8	81.8%	4	30.8%
	Part Time	0	0.0%	1	50.0%	0	0.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	2	50.0%	1	50.0%	0	0.0%	1	14.2%	5	71.4%	1	14.2%
	Yes	1	7.7%	3	23.1%	5	38.5%	4	30.8%	0	0.0%	0	0.0%	5	62.5%	3	37.5%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	1	8.7%	0	0.0%	9	90.0%	8	33.3%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentee	0	0.0%	0	0.0%	1	6.6%	0	0.0%	0	0.0%	1	10.0%	7	70.0%	2	20.0%
	Tutor	0	0.0%	1	12.5%	5	62.5%	2	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	50.0%	2	50.0%
What role can the church play in helping meet your child's educational needs service 27?	Small	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	8.7%	10	66.7%	4	26.7%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	1	8.7%	0	0.0%	9	90.0%	8	33.3%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	1	12.5%	5	62.5%	2	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

Question 4

Table 1

		Survey															
		Survey 1								Survey 2							
		A student's motivation to do well in school depends on the parents.				A student's motivation to do well in school depends on the parents.				A student's motivation to do well in school depends on the parents.				A student's motivation to do well in school depends on the parents.			
		Disagree a Little		Agree a Little		Agree		Strongly Agree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	4	16.7%	7	29.2%	12	60.0%	0	0.0%	0	0.0%	4	41.7%	7	68.3%
How often do you attend church?	3 or 4 times per month	1	4.8%	3	14.3%	6	28.6%	11	52.4%	0	0.0%	0	0.0%	7	42.9%	8	53.3%
	1 or 2 times per month	0	0.0%	1	35.0%	1	35.0%	2	70.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	2	66.7%	1	33.3%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	1	5.3%	3	15.8%	4	21.1%	11	57.8%	0	0.0%	0	0.0%	6	42.9%	8	57.1%
Is your child involved in a youth ministry?	No	0	0.0%	1	33.3%	1	33.3%	1	33.3%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	1	5.3%	2	10.8%	6	31.6%	10	52.6%	0	0.0%	0	0.0%	5	41.7%	7	58.3%
Which best describes your age?	Age 30 to 40	0	0.0%	2	18.2%	7	57.3%	4	34.5%	0	0.0%	0	0.0%	1	33.3%	4	66.7%
	Age 40 to 50	1	8.3%	2	16.7%	3	26.0%	6	50.0%	0	0.0%	0	0.0%	4	66.7%	2	33.3%
	Over 50	0	0.0%	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%	2	50.0%	2	50.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	0	0.0%	3	33.3%	2	22.2%	4	44.4%	0	0.0%	0	0.0%	1	40.0%	1	40.0%
	Associate Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	1	7.1%	1	7.1%	5	35.7%	7	50.0%	0	0.0%	0	0.0%	4	37.1%	7	62.9%
What is your marital status?	Single	0	0.0%	1	16.7%	2	33.3%	3	50.0%	0	0.0%	0	0.0%	2	50.0%	2	50.0%
	Married	0	0.0%	2	15.4%	4	30.8%	7	51.8%	0	0.0%	0	0.0%	3	75.0%	1	25.0%
	Divorce	1	16.7%	1	16.7%	1	16.7%	3	30.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	1	4.2%	4	16.7%	7	29.2%	12	60.0%	0	0.0%	0	0.0%	6	42.9%	7	53.3%
Are you employed Full Time or Part Time?	Full Time	1	4.8%	4	18.2%	6	28.6%	11	52.4%	0	0.0%	0	0.0%	6	42.9%	7	53.3%
	Part Time	0	0.0%	0	0.0%	1	60.0%	1	60.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	1	25.0%	0	0.0%	3	75.0%	0	0.0%	0	0.0%	1	71.4%	2	28.6%
	Yes	1	7.7%	1	7.7%	5	38.8%	8	46.2%	0	0.0%	0	0.0%	2	25.0%	6	75.0%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	1	8.7%	2	13.3%	3	20.0%	9	60.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentee	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	4	40.0%	6	60.0%
	Tutor	0	0.0%	1	12.5%	3	37.5%	4	50.0%	0	0.0%	0	0.0%	0	0.0%	1	25.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	3	75.0%	1	25.0%
What role can the church play in helping meet your child's educational needs service 27?	Small	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	7	48.7%	8	53.3%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	1	8.7%	2	13.3%	3	20.0%	9	60.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	1	12.5%	3	37.5%	4	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		I feel successful about my efforts to help my child learn	I feel successful about my efforts to help my child learn
Are you a member of a church?	Chi-square df Sig.	5.462 3 .141 ^{ns}	.417 2 .812 ^{ns}
How often do you attend church?	Chi-square df Sig.	12.552 3 .008 ^{ns}	
Are you involved in a ministry at the church?	Chi-square df Sig.	8.556 3 .036 ^{ns}	15.000 2 .001 ^{ns}
Is your child involved in a youth ministry?	Chi-square df Sig.	.827 3 .843 ^{ns}	.417 2 .812 ^{ns}
Which best describes your age?	Chi-square df Sig.	4.304 6 .656 ^{ns}	4.191 4 .310 ^{ns}
What is your highest level of education?	Chi-square df Sig.	6.614 9 .697 ^{ns}	11.813 4 .026 ^{ns}
What is your marital status?	Chi-square df Sig.	9.762 6 .136 ^{ns}	2.161 4 .706 ^{ns}
Are you currently employed?	Chi-square df Sig.	2.679 3 .444 ^{ns}	2.019 2 .364 ^{ns}
Are you employed Full Time or Part Time	Chi-square df Sig.	3.273 3 .361 ^{ns}	
Are you a member of the PTA or other parent support group?	Chi-square df Sig.	1.763 3 .623 ^{ns}	.936 2 .626 ^{ns}
What role can the church play in helping meet your child's educational needs?	Chi-square df Sig.	15.025 9 .000 ^{ns}	2.463 4 .483 ^{ns}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square df Sig.	33.026 9 .000 ^{ns}	

Results are based on nonempty rows and columns in each innermost subtable.

*. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 6

Table 1

		Survey											
		Survey 1						Survey 2					
		I don't know how to help my child learn						I don't know how to help my child learn					
		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree	Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree	Strongly Disagree	Disagree a Little
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	15	82.6%	3	16.3%	2	10.5%	8	66.7%	2	16.7%	1	8.3%
How often do you attend church?	2 or 4 times per month	15	77.4%	4	19.0%	2	9.5%	11	72.3%	3	19.2%	1	6.7%
	1 or 2 times per month	1	25.0%	1	25.0%	0	0.0%	2	50.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	7	66.7%	0	0.0%	0	0.0%	1	33.3%	0	0.0%	1	100.0%
	Yes	13	66.4%	4	21.1%	2	10.5%	11	78.6%	2	14.3%	0	0.0%
Is your child involved in a youth ministry?	No	1	22.2%	2	66.7%	0	0.0%	2	100.0%	0	0.0%	0	0.0%
	Yes	15	79.8%	1	5.3%	2	10.5%	1	6.7%	8	66.7%	2	16.7%
Which best describes your age?	Age 30 to 40	7	83.6%	3	27.3%	0	0.0%	1	9.1%	4	36.0%	1	20.0%
	Age 40 to 50	8	95.7%	1	8.3%	2	16.7%	1	8.3%	5	83.3%	1	16.7%
	Over 50	1	50.0%	1	50.0%	0	0.0%	0	0.0%	2	50.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	30.0%	0	0.0%
	Some College	0	0.0%	2	22.2%	1	11.1%	1	11.1%	4	80.0%	1	20.0%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Bachelor's or Higher	11	79.8%	2	14.3%	1	7.1%	0	0.0%	5	71.4%	1	14.3%
What is your marital status?	Single	4	66.7%	1	16.7%	0	0.0%	1	16.7%	3	75.0%	1	25.0%
	Married	3	66.2%	2	15.4%	1	7.7%	1	7.7%	5	62.5%	1	12.5%
	Divorced	3	30.0%	2	33.3%	1	16.7%	0	0.0%	3	100.0%	0	0.0%
Are you currently employed?	No	1	100.0%	0	0.0%	0	0.0%	1	100.0%	1	50.0%	0	0.0%
	Yes	15	82.6%	5	20.8%	2	8.3%	2	8.3%	10	78.8%	1	7.7%
Are you employed Full Time or Part Time	Full Time	14	83.8%	5	22.2%	2	9.1%	1	4.5%	10	76.9%	1	7.7%
	Part Time	1	60.0%	0	0.0%	0	0.0%	1	50.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	3	75.0%	1	25.0%	0	0.0%	0	0.0%	5	71.4%	1	14.3%
	Yes	10	76.9%	0	0.0%	2	15.4%	1	7.7%	6	75.0%	1	12.5%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Mentor	10	66.7%	4	26.7%	1	6.7%	0	0.0%	0	0.0%	0	0.0%
	Mentee	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	20.0%	1	10.0%
	Tutor	6	75.0%	1	12.5%	0	0.0%	1	12.5%	0	0.0%	0	0.0%
	Tutee	0	0.0%	0	0.0%	0	0.0%	0	0.0%	4	100.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Small	0	0.0%	0	0.0%	0	0.0%	1	100.0%	11	73.3%	2	13.3%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	10	66.7%	4	26.7%	1	6.7%	0	0.0%	0	0.0%	0	0.0%
	Tutor	6	75.0%	1	12.5%	0	0.0%	1	12.5%	0	0.0%	0	0.0%

Pearson Chi-Square Tests		Survey	
		Survey 1 I don't know how to help my child learn.	Survey 2 I don't know how to help my child learn.
Are you a member of a church?	Chi-square df Sig.	.566 3 .900 ^{a,b}	1.364 3 .714 ^{a,b}
How often do you attend church?	Chi-square df Sig.	12.072 3 .007 ^{a,b}	
Are you involved in a ministry at the church?	Chi-square df Sig.	7.282 3 .065 ^{a,b}	16.000 3 .002 ^{a,b}
Is your child involved in a youth ministry?	Chi-square df Sig.	8.379 3 .039 ^{a,b}	1.364 3 .714 ^{a,b}
Which best describes your age?	Chi-square df Sig.	4.427 6 .619 ^{a,b}	6.650 6 .354 ^{a,b}
What is your highest level of education?	Chi-square df Sig.	17.666 9 .030 ^{a,b}	8.494 9 .485 ^{a,b}
What is your marital status?	Chi-square df Sig.	3.041 6 .804 ^{a,b}	12.983 6 .011 ^{a,b}
Are you currently employed?	Chi-square df Sig.	.588 2 .900 ^{a,b}	2.806 2 .423 ^{a,b}
Are you employed Full Time or Part Time?	Chi-square df Sig.		
Are you a member of the PTA or other parent support group?	Chi-square df Sig.	4.175 3 .243 ^{a,b}	2.033 3 .566 ^{a,b}
What role can the church play in helping meet your child's educational needs?	Chi-square df Sig.	29.902 9 .002 ^{a,b}	2.727 9 .942 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square df Sig.	29.902 9 .002 ^{a,b}	

Results are based on nonempty rows and columns in each innermost subtable.
^a. The Chi-square statistic is significant at the .05 level.
^a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.
^b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 7

Table 1

		Survey											
		Survey 1 Children have more influence on my child's motivation to do well in school than I do.						Survey 2 Children have more influence on my child's motivation to do well in school than I do.					
		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	2	3.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	11	54.2%	5	20.8%	4	16.7%	1	4.2%	2	16.7%	8	41.7%
How often do you attend church?	1 or 4 times per month	12	80.0%	6	22.2%	3	14.3%	0	0.0%	1	4.2%	2	12.5%
	1 or 2 times per month	1	25.0%	1	25.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	1	66.7%	1	33.3%	0	0.0%	2	6.0%	0	0.0%	1	100.0%
	Yes	11	57.9%	4	21.1%	3	15.8%	0	0.0%	1	5.2%	2	14.2%
Is your child involved in a youth ministry?	No	0	0.0%	2	88.9%	1	33.3%	0	0.0%	0	0.0%	2	100.0%
	Yes	12	88.4%	4	21.1%	1	8.2%	0	0.0%	1	8.3%	2	16.7%
Which best describes your age?	Age 10 to 49	0	0.0%	2	14.3%	1	7.1%	1	8.3%	2	16.7%	3	25.0%
	Age 50 to 99	8	66.7%	2	16.7%	1	8.2%	0	0.0%	1	8.3%	1	16.7%
What is your highest level of education?	Over 14	0	0.0%	2	100.0%	0	0.0%	0	0.0%	1	25.0%	2	50.0%
	High School	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%
	Some College	4	44.4%	1	11.1%	2	22.2%	1	11.1%	1	11.1%	0	0.0%
	Associate Degree	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Bachelor's or higher	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%
What is your marital status?	Single	2	30.0%	2	33.3%	0	0.0%	1	16.7%	0	0.0%	0	0.0%
	Married	7	53.8%	4	30.8%	1	7.1%	0	0.0%	1	7.1%	2	14.3%
	Divorced	3	90.0%	0	0.0%	3	90.0%	0	0.0%	0	0.0%	0	0.0%
Are you currently employed?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	12	90.0%	8	55.6%	4	28.6%	1	4.2%	2	15.4%	6	45.7%
Are you employed Full Time or Part Time?	Full Time	11	53.0%	6	27.7%	4	18.2%	1	4.5%	2	15.4%	6	45.7%
	Part Time	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	1	25.0%	2	50.0%	1	25.0%	0	0.0%	1	25.0%	2	50.0%
	Yes	3	66.7%	2	40.0%	1	20.0%	0	0.0%	4	80.0%	4	80.0%
What role can the church play in helping meet your child's educational needs?	Small	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Food Groups	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%	2	100.0%
	Monies	0	0.0%	4	26.7%	3	20.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	2	13.3%	1	6.7%	0	0.0%	1	6.7%	4	26.7%
	Tutors	4	50.0%	1	12.5%	1	12.5%	1	12.5%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Small	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Food Groups	0	0.0%	4	26.7%	3	20.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	2	13.3%	1	6.7%	0	0.0%	1	6.7%	4	26.7%
	Tutors	4	50.0%	1	12.5%	1	12.5%	1	12.5%	0	0.0%	0	0.0%

Pearson Chi-Square Tests			Survey	
			Survey 1	Survey 2
			Other children have more influence on my child's motivation to do well in school than I do.	Other children have more influence on my child's motivation to do well in school than I do.
Are you a member of a church?	Chi-square		3.299	.893
	df		4	2
	Sig.		.069 ^{a,b}	.660 ^{a,b}
How often do you attend church?	Chi-square		6.361	
	df		4	
	Sig.		.174 ^{a,b}	
Are you involved in a ministry at the church?	Chi-square		.837	1.224
	df		3	2
	Sig.		.841 ^{a,b}	.542 ^{a,b}
Is your child involved in a youth ministry?	Chi-square		6.453	.863
	df		3	2
	Sig.		.092 ^{a,b}	.650 ^{a,b}
Which best describes your age?	Chi-square		10.855	3.606
	df		8	4
	Sig.		.210 ^{a,b}	.472 ^{a,b}
What is your highest level of education?	Chi-square		18.282	5.677
	df		12	6
	Sig.		.107 ^{a,b}	.472 ^{a,b}
What is your marital status?	Chi-square		11.899	2.307
	df		8	4
	Sig.		.157 ^{a,b}	.880 ^{a,b}
Are you currently employed?	Chi-square		.982	.371
	df		4	2
	Sig.		.916 ^{a,b}	.831 ^{a,b}
Are you employed Full Time or Part Time	Chi-square		1.091	
	df		4	
	Sig.		.939 ^{a,b}	
Are you a member of the PTA or other parent support group?	Chi-square		3.862	2.786
	df		2	2
	Sig.		.050 ^{a,b}	.296 ^{a,b}
What role can the church play in helping meet your child's educational needs?	Chi-square		3.898	2.350
	df		12	6
	Sig.		.713 ^{a,b}	.690 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square		8.888	
	df		12	
	Sig.		.713 ^{a,b}	

Results are based on nonempty rows and columns in each innermost subtable.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 8

Table 1

			Survey											
			Survey 1						Survey 2					
			My efforts to help my child learn are successful.						My efforts to help my child learn are successful.					
			Agree a Little		Agree		Strongly Agree		Agree a Little		Agree		Strongly Agree	
			Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No		1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes		3	12.8%	16	68.7%	5	20.8%	1	8.3%	6	50.0%	5	41.7%
How often do you attend church?	3 or 4 times per month		2	9.5%	14	68.7%	5	23.8%	1	5.7%	7	48.7%	7	46.7%
	1 or 2 times per month		2	80.0%	2	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No		2	66.7%	1	33.3%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes		2	10.0%	13	68.4%	4	21.1%	0	0.0%	7	80.0%	7	50.0%
Is your child involved in a youth ministry?	No		1	33.3%	1	33.3%	1	33.3%	0	0.0%	2	66.7%	1	33.3%
	Yes		3	15.8%	12	63.2%	4	21.1%	1	8.3%	5	41.7%	6	50.0%
Which best describes your age?	Age 50 to 40		3	27.3%	7	63.6%	1	9.1%	0	0.0%	2	60.0%	2	40.0%
	Age 40 to 50		1	8.3%	8	66.7%	3	25.0%	0	0.0%	2	33.3%	4	66.7%
	Over 50		0	0.0%	1	50.0%	1	50.0%	1	25.0%	2	50.0%	1	25.0%
What is your highest level of education?	High School		0	0.0%	1	100.0%	0	0.0%	1	50.0%	0	0.0%	1	50.0%
	Some College		2	22.2%	6	66.7%	1	11.1%	0	0.0%	2	40.0%	3	60.0%
	Associate's Degree		0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher		2	14.3%	3	57.1%	4	28.6%	0	0.0%	4	57.1%	3	42.9%
What is your marital status?	Single		2	33.3%	2	33.3%	2	33.3%	0	0.0%	1	25.0%	3	75.0%
	Married		0	0.0%	10	76.9%	2	23.1%	1	12.8%	4	50.0%	3	37.5%
	Divorce		2	33.3%	4	66.7%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
Are you currently employed?	No		0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Yes		4	16.7%	15	62.5%	5	20.8%	1	7.7%	6	46.2%	6	46.2%
Are you employed Full Time or Part Time	Full Time		2	12.8%	15	68.2%	4	18.2%	1	7.7%	6	46.2%	6	46.2%
	Part Time		1	50.0%	0	0.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No		2	50.0%	1	25.0%	1	25.0%	0	0.0%	4	57.1%	3	42.9%
	Yes		2	15.4%	8	61.5%	3	23.1%	1	12.5%	3	37.5%	4	50.0%
What role can the church play in helping meet your child's educational needs?	Staff		1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities		0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups		0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Mentors		2	13.3%	9	60.0%	4	26.7%	0	0.0%	0	0.0%	0	0.0%
	Tutors		0	0.0%	0	0.0%	0	0.0%	1	10.0%	6	60.0%	3	30.0%
	Tutor		1	12.8%	6	75.0%	1	12.5%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Staff		1	100.0%	0	0.0%	0	0.0%	1	6.7%	7	46.7%	7	46.7%
	Facilities		0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor		2	13.3%	9	60.0%	4	26.7%	0	0.0%	0	0.0%	0	0.0%
	Tutor		1	12.8%	6	75.0%	1	12.5%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		My efforts to help my child learn are successful	My efforts to help my child learn are successful
Are you a member of a church?	Chi-square	3.463	7.14
	df	2	2
	Sig.	.065 ^{a,b}	.007 ^{a,b}
How often do you attend church?	Chi-square	4.539	-
	df	2	-
	Sig.	.103 ^{a,b}	-
Are you involved in a ministry at the church?	Chi-square	6.624	16.000
	df	2	2
	Sig.	.036 ^{a,b}	.001 ^{a,b}
Is your child involved in a youth ministry?	Chi-square	1.001	7.14
	df	2	2
	Sig.	.606 ^{a,b}	.006 ^{a,b}
Which best describes your age?	Chi-square	2.412	4.143
	df	4	4
	Sig.	.491 ^{a,b}	.392 ^{a,b}
What is your highest level of education?	Chi-square	2.357	8.939
	df	5	5
	Sig.	.889 ^{a,b}	.122 ^{a,b}
What is your marital status?	Chi-square	7.350	2.500
	df	4	4
	Sig.	.118 ^{a,b}	.649 ^{a,b}
Are you currently employed?	Chi-square	.586	.166
	df	2	2
	Sig.	.746 ^{a,b}	.921 ^{a,b}
Are you employed Full Time or Part Time	Chi-square	3.709	-
	df	2	-
	Sig.	.157 ^{a,b}	-
Are you a member of the PTA or other parent support group?	Chi-square	2.334	1.224
	df	2	2
	Sig.	.314 ^{a,b}	.542 ^{a,b}
What role can the church play in helping meet your child's educational needs?	Chi-square	6.587	6.587
	df	4	4
	Sig.	.157 ^{a,b}	.157 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	6.587	-
	df	6	-
	Sig.	.351 ^{a,b}	-

Results are based on nonempty rows and columns in each innermost subtable.

^a. The Chi-square statistic is significant at the .05 level.

^b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

^c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 9

Table 1

		Survey											
		Survey 1						Survey 2					
		It's my job to explain tough assignments to my child						It's my job to explain tough assignments to my child					
		Disagree a Little		Agree a Little		Agree		Disagree a Little		Agree a Little		Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	1	100.0%	0	0.0%	0	0.0%	2	66.7%	1	33.3%
	Yes	1	4.2%	9	37.6%	10	41.7%	4	16.7%	1	8.3%	4	33.3%
How often do you attend church?	3 or 4 times per month	0	0.0%	9	42.9%	9	38.1%	4	18.2%	1	6.7%	5	33.3%
	1 or 2 times per month	1	25.0%	1	25.0%	2	50.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	1	33.3%	2	66.7%	0	0.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	3	47.4%	7	36.8%	3	18.8%	1	7.1%	6	42.9%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%	1	33.3%
	Yes	0	0.0%	9	47.4%	6	31.6%	4	21.1%	1	8.3%	6	50.0%
Which best describes your age?	Age 30 to 40	0	0.0%	4	39.4%	5	45.8%	2	18.2%	1	20.0%	1	40.0%
	Age 40 to 50	1	8.3%	6	50.0%	3	25.0%	2	16.7%	0	0.0%	2	33.3%
	Over 50	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
	Some College	0	0.0%	4	44.4%	5	55.6%	0	0.0%	0	0.0%	2	40.0%
	Associate's Degree	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What is your marital status?	Single	0	0.0%	2	33.3%	3	50.0%	1	16.7%	1	25.0%	2	50.0%
	Married	1	7.7%	4	30.6%	5	35.7%	2	22.1%	0	0.0%	3	42.9%
	Divorced	0	0.0%	4	66.7%	2	33.3%	0	0.0%	0	0.0%	3	100.0%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	1	4.2%	10	41.7%	9	37.8%	4	16.7%	0	0.0%	7	53.8%
Are you employed Full Time or Part Time	Full Time	1	4.8%	10	45.5%	9	36.4%	2	13.0%	0	0.0%	7	53.8%
	Part Time	0	0.0%	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	7	35.0%	1	71.0%	0	0.0%	1	14.3%	7	42.9%
	Yes	0	0.0%	7	53.8%	4	30.8%	2	15.4%	0	0.0%	6	75.0%
What role can the church play in helping meet your child's educational needs?	Snail	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Master	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Ministry	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	1	12.5%	4	50.0%	2	25.0%	1	12.5%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Snail	0	0.0%	0	0.0%	1	100.0%	0	0.0%	1	6.7%	7	46.7%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Master	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	1	12.5%	4	50.0%	2	25.0%	1	12.5%	0	0.0%	0	0.0%

Pearson Chi-Square Tests		Survey	
		Survey 1 It's my job to explain tough assignments to my child.	Survey 2 It's my job to explain tough assignments to my child.
Are you a member of a church?	Chi-square	1.562	1.071
	df	3	3
	Sig.	.668 ^{a,b}	.784 ^{a,b}
How often do you attend church?	Chi-square	6.399	
	df	2	
	Sig.	.094 ^{a,b}	
Are you involved in a ministry at the church?	Chi-square	1.149	1.224
	df	2	2
	Sig.	.563 ^{a,b}	.541 ^{a,b}
Is your child involved in a youth ministry?	Chi-square	5.016	1.516
	df	2	2
	Sig.	.0214 ^{a,b}	.478 ^{a,b}
Which best describes your age?	Chi-square	5.133	5.099
	df	6	6
	Sig.	.527 ^{a,b}	.424 ^{a,b}
What is your highest level of education?	Chi-square	29.960	9.869
	df	9	9
	Sig.	.000 ^{a,b}	.361 ^{a,b}
What is your marital status?	Chi-square	3.926	11.464
	df	6	6
	Sig.	.682 ^{a,b}	.072 ^{a,b}
Are you currently employed?	Chi-square	1.662	8.077
	df	2	2
	Sig.	.668 ^{a,b}	.044 ^{a,b}
Are you employed Full Time or Part Time	Chi-square	2.540	
	df	2	
	Sig.	.297 ^{a,b}	
Are you a member of the PTA or other parent support group?	Chi-square	2.610	6.735
	df	2	2
	Sig.	.271 ^{a,b}	.0314 ^{a,b}
What role can the church play in helping meet your child's educational needs?	Chi-square	6.240	3.079
	df	9	9
	Sig.	.715 ^{a,b}	.790 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	6.240	
	df	9	
	Sig.	.716 ^{a,b}	

Results are based on nonempty rows and columns in each innermost subtable.

^a. The Chi-square statistic is significant at the .05 level.

^b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

^c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 10

Table 1

		Survey															
		Survey 1 It's my job to make sure my child understands his or her assignment.								Survey 2 It's my job to make sure my child understands his or her assignment.							
		Disagree a Little		Agree a Little		Agree		Strongly Agree		Disagree a Little		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	4	16.7%	10	41.7%	9	37.5%	0	0.0%	4	33.3%	3	25.0%	6	41.7%
How often do you attend church?	3 or 4 times per month	0	0.0%	4	19.0%	9	42.8%	2	36.1%	0	0.0%	7	48.7%	2	20.0%	0	0.0%
	1 or 2 times per month	2	50.0%	0	0.0%	1	25.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	1	25.0%	0	0.0%	1	25.0%	1	25.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Yes	0	0.0%	4	21.5%	7	36.8%	8	42.1%	0	0.0%	7	50.0%	2	14.3%	6	35.7%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	2	66.7%	1	33.3%	0	0.0%	2	66.7%	0	0.0%	1	33.3%
	Yes	1	8.3%	3	15.8%	7	36.8%	8	42.1%	0	0.0%	5	41.7%	3	25.0%	4	33.3%
Which best describes your age?	Age 30 to 40	1	9.1%	2	18.2%	6	54.5%	2	18.2%	0	0.0%	2	50.0%	0	0.0%	2	40.0%
	Age 40 to 50	1	8.3%	2	16.7%	3	25.0%	8	62.5%	0	0.0%	3	50.0%	1	16.7%	2	33.3%
	Over 50	0	0.0%	0	0.0%	1	50.0%	1	50.0%	0	0.0%	1	50.0%	2	100.0%	1	50.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%	0	0.0%
	Some College	0	0.0%	1	11.1%	5	55.6%	2	22.2%	0	0.0%	1	40.0%	1	20.0%	2	40.0%
	Associate's Degree	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	1	7.1%	2	14.3%	4	28.6%	6	42.9%	0	0.0%	4	37.1%	1	14.3%	3	37.5%
What is your marital status?	Single	1	16.7%	1	16.7%	2	33.3%	1	16.7%	0	0.0%	3	75.0%	0	0.0%	1	25.0%
	Married	1	7.7%	3	15.4%	3	22.1%	7	53.9%	0	0.0%	2	27.5%	2	25.0%	5	37.5%
	Divorced	0	0.0%	1	16.7%	4	66.7%	1	16.7%	0	0.0%	1	33.3%	1	33.3%	1	33.3%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	1	100.0%
	Yes	2	8.3%	4	16.7%	9	37.5%	8	37.5%	0	0.0%	6	45.2%	3	23.1%	4	30.8%
Are you employed Full Time or Part Time	Full Time	2	9.1%	4	18.2%	9	40.9%	7	31.8%	0	0.0%	5	45.2%	2	22.0%	4	30.8%
	Part Time	0	0.0%	0	0.0%	0	0.0%	2	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	1	20.0%	0	0.0%	2	40.0%	1	20.0%	0	0.0%	2	50.0%	2	50.0%	1	25.0%
	Yes	0	0.0%	2	15.4%	4	30.8%	7	53.8%	0	0.0%	1	62.5%	1	12.5%	2	25.0%
What role can the church play in helping meet your child's educational needs?	Send	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	0	0.0%	2	13.3%	7	43.8%	6	40.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	2	25.0%	1	12.5%	3	37.5%	2	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	50.0%	1	25.0%	1	25.0%
What role can the church play in helping meet your child's educational needs version 2?	Send	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	7	46.7%	3	20.0%	5	33.3%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	0	0.0%	2	13.3%	7	43.8%	6	40.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	2	25.0%	1	12.5%	3	37.5%	2	25.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

Pearson Chi-Square Tests				
		Survey		
		Survey 1 It's my job to make sure my child understands his or her assignment.	Survey 2 It's my job to make sure my child understands his or her assignment.	
Are you a member of a church?	Chi-square	11.979	4.286	
	df	3	2	
	Sig.	.001 ^{a,b}	.117 ^{a,b}	
How often do you attend church?	Chi-square	11.690		
	df	3		
	Sig.	.009 ^{a,b}		
Are you involved in a ministry at the church?	Chi-square	7.022	4.286	
	df	3	2	
	Sig.	.071 ^{a,b}	.117 ^{a,b}	
Is your child involved in a youth ministry?	Chi-square	1.244	1.071	
	df	3	2	
	Sig.	.743 ^{a,b}	.605 ^{a,b}	
Which best describes your age?	Chi-square	1.673	3.590	
	df	6	4	
	Sig.	.734 ^{a,b}	.494 ^{a,b}	
What is your highest level of education?	Chi-square	20.937	4.012	
	df	5	6	
	Sig.	.013 ^{a,b}	.675 ^{a,b}	
What is your marital status?	Chi-square	6.595	2.236	
	df	6	4	
	Sig.	.470 ^{a,b}	.692 ^{a,b}	
Are you currently employed?	Chi-square	1.562	.659	
	df	3	2	
	Sig.	.668 ^{a,b}	.719 ^{a,b}	
Are you employed Full Time or Part Time?	Chi-square	3.636		
	df	3		
	Sig.	.304 ^{a,b}		
Are you a member of the PTA or other parent support group?	Chi-square	4.727	1.760	
	df	3	2	
	Sig.	.193 ^{a,b}	.416 ^{a,b}	
What role can the church play in helping meet your child's educational needs?	Chi-square	11.760	2.390	
	df	9	4	
	Sig.	.227 ^{a,b}	.699 ^{a,b}	
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	11.760		
	df	9		
	Sig.	.227 ^{a,b}		

Results are based on nonempty rows and columns in each innermost subtable.

a. The Chi-square statistic is significant at the .05 level.

b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 11

Table 1

		Survey											
		Survey 1 I assume my child is doing all right when I don't hear anything from school.						Survey 2 I assume my child is doing all right when I don't hear anything from school.					
		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree		Strongly Disagree	Disagree a Little	Agree a Little	Agree	Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	1	100.0%	0	0.0%
	Yes	14	82.3%	0	20.8%	3	12.8%	0	41.7%	0	0.0%	1	8.2%
How often do you attend church?	0 or 1 times per month	12	67.1%	0	32.8%	2	9.5%	1	4.2%	0	0.0%	1	8.2%
	2 or 3 times per month	2	10.0%	0	0.0%	1	35.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	1	22.3%	0	0.0%	1	35.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	11	67.9%	4	21.1%	2	10.8%	1	5.2%	6	42.8%	7	71.1%
Is your child involved in a youth ministry?	No	1	22.3%	0	0.0%	1	35.0%	0	0.0%	1	10.0%	2	20.0%
	Yes	11	67.9%	4	21.1%	2	10.8%	0	0.0%	5	41.7%	0	0.0%
Which best describes your age?	Age 30 to 40	4	36.4%	2	18.2%	3	12.2%	1	8.3%	2	16.7%	1	8.3%
	Age 40 to 50	9	75.0%	2	16.7%	1	8.3%	0	0.0%	2	16.7%	4	33.3%
	Over 50	1	8.3%	1	8.3%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	100.0%	1	100.0%	0	0.0%
	Some College	4	44.4%	1	11.1%	2	22.2%	1	11.1%	0	0.0%	4	44.4%
	Associate's Degree	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	0	0.0%	4	44.4%	0	0.0%	1	14.3%	5	71.4%	0	0.0%
What is your marital status?	Single	1	18.7%	3	50.0%	1	16.7%	0	0.0%	1	16.7%	0	0.0%
	Married	13	76.8%	3	18.4%	1	7.7%	0	0.0%	2	17.7%	3	27.3%
	Divorced	3	56.0%	0	0.0%	1	16.7%	1	16.7%	1	16.7%	0	0.0%
Are you currently employed?	No	2	9.5%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	1	100.0%
	Yes	14	80.2%	4	16.7%	2	12.8%	1	4.2%	2	8.3%	0	0.0%
Are you employed Full Time or Part Time?	Full Time	12	68.1%	4	18.2%	1	4.5%	2	8.3%	0	0.0%	0	0.0%
	Part Time	1	30.0%	0	0.0%	1	30.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	1	25.0%	1	25.0%	0	0.0%	1	35.0%	1	42.9%	0	0.0%
	Yes	10	75.0%	1	7.7%	2	15.4%	0	0.0%	3	37.5%	4	40.0%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Programs	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Personnel	7	46.7%	5	33.3%	1	6.7%	1	6.7%	1	6.7%	0	0.0%
	Materials	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	10.0%
	Other	7	46.7%	0	0.0%	0	0.0%	1	12.8%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Small	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Programs	7	46.7%	5	33.3%	1	6.7%	1	6.7%	1	6.7%	0	0.0%
	Personnel	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Other	7	46.7%	0	0.0%	0	0.0%	1	12.8%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
Are you a member of a church?	Chi-square	17.970	.002
	df	4	3
	Sig.	.017 ^a	.924 ^a
How often do you attend church?	Chi-square	3.554	
	df	4	
	Sig.	.466 ^a	
Are you involved in a ministry at the church?	Chi-square	4.116	1.000
	df	4	3
	Sig.	.396 ^a	.924 ^a
Is your child involved in a youth ministry?	Chi-square	7.423	.003
	df	4	3
	Sig.	.119 ^a	.834 ^a
Which best describes your age?	Chi-square	1.022	1.000
	df	6	6
	Sig.	.979 ^a	.924 ^a
What is your highest level of education?	Chi-square	21.050	14.474
	df	7	9
	Sig.	.002 ^a	.106 ^a
What is your marital status?	Chi-square	12.503	1.000
	df	9	6
	Sig.	.190 ^a	.924 ^a
Are you currently employed?	Chi-square	4.187	.371
	df	4	3
	Sig.	.384 ^a	.946 ^a
Are you employed Full Time or Part Time	Chi-square	3.327	
	df	4	
	Sig.	.512 ^a	
Are you a member of the PTA or other parent support group?	Chi-square	9.169	2.085
	df	4	3
	Sig.	.057 ^a	.555 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square	21.388	2.214
	df	12	6
	Sig.	.045 ^a	.908 ^a
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	21.388	
	df	12	
	Sig.	.045 ^a	

Results are based on nonempty rows and columns in each innermost subtable.

^a. The Chi-square statistic is significant at the .05 level.

^b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

^c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 12

Table 1

		Survey					
		Survey 1				Survey 2	
		My child's learning is mainly up to the teacher and my child				My child's learning is mainly up to the teacher and my child	
		Strongly Disagree		Disagree a Little		Strongly Disagree	
		Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	1	100.0%	0	0.0%	2	66.7%
	Yes	17	70.8%	7	29.2%	6	80.0%
How often do you attend church?	3 or 4 times per month	14	100.0%	7	33.3%	8	53.3%
	1 or 2 times per month	4	100.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	3	100.0%	0	0.0%	0	0.0%
	Yes	13	68.4%	6	31.6%	8	57.1%
Is your child involved in a youth ministry?	No	1	33.3%	2	66.7%	2	66.7%
	Yes	16	78.9%	4	21.1%	6	50.0%
Which best describes your age?	Age 30 to 40	7	63.6%	4	36.4%	3	60.0%
	Age 40 to 50	10	83.3%	2	16.7%	2	33.3%
	Over 50	1	50.0%	1	50.0%	3	75.0%
What is your highest level of education?	High School	0	0.0%	1	100.0%	1	50.0%
	Some College	8	66.7%	3	23.3%	3	50.0%
	Associate's Degree	1	100.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	11	78.9%	3	21.1%	4	57.1%
What is your marital status?	Single	5	83.3%	1	16.7%	3	75.0%
	Married	10	75.9%	3	22.1%	4	50.0%
	Divorced	3	50.0%	3	50.0%	1	33.3%
Are you currently employed?	No	1	100.0%	0	0.0%	1	100.0%
	Yes	17	70.8%	7	29.2%	7	53.8%
Are you employed Full Time or Part Time	Full Time	15	88.2%	7	31.8%	7	53.8%
	Part Time	2	100.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	3	75.0%	1	25.0%	3	42.9%
	Yes	12	82.3%	1	7.7%	5	62.5%
What role can the church play in helping meet your child's educational needs?	Sources	1	100.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	1	100.0%
	Mentor	0	0.0%	6	40.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	5	50.0%
	Tutor	8	100.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	2	50.0%
What role can the church play in helping meet your child's educational needs version 2?	Sources	1	100.0%	0	0.0%	8	53.3%
	Facilities	0	0.0%	1	100.0%	0	0.0%
	Mentor	9	60.0%	6	40.0%	0	0.0%
	Tutor	8	100.0%	0	0.0%	0	0.0%

Pearson Chi-Square Tests		Survey	
		Survey 1	Survey 2
		My child's learning is mainly up to the teacher and my child.	My child's learning is mainly up to the teacher and my child.
Are you a member of a church?	Chi-square	.405	.249
	df	1	1
	Sig.	.524 ^a	.619 ^a
How often do you attend church?	Chi-square	1.852	
	df	1	
	Sig.	.174 ^a	
Are you involved in a ministry at the church?	Chi-square	1.303	1.224
	df	1	1
	Sig.	.254 ^a	.269 ^a
Is your child involved in a youth ministry?	Chi-square	2.718	.269
	df	1	1
	Sig.	.099 ^{a,b}	.608 ^a
Which best describes your age?	Chi-square	1.236	1.000
	df	2	2
	Sig.	.543 ^{a,b}	.609 ^a
What is your highest level of education?	Chi-square	3.287	1.882
	df	1	1
	Sig.	.070 ^{a,b}	.168 ^{a,b}
What is your marital status?	Chi-square	1.972	1.272
	df	2	2
	Sig.	.373 ^a	.529 ^a
Are you currently employed?	Chi-square	.405	.010
	df	1	1
	Sig.	.524 ^{a,b}	.919 ^{a,b}
Are you employed Full Time or Part Time?	Chi-square	.688	
	df	1	
	Sig.	.405 ^{a,b}	
Are you a member of the PTA or other parent support group?	Chi-square	.853	.579
	df	1	1
	Sig.	.357 ^{a,b}	.447 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square	7.143	.937
	df	2	2
	Sig.	.029 ^{a,b}	.620 ^{a,b}
What role can the church play in helping meet your child's educational needs versus?	Chi-square	7.143	
	df	2	
	Sig.	.029 ^{a,b}	

Results are based on nonempty rows and columns in each innermost subtable.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 13

Table 1

		Survey											
		Survey 1						Survey 2					
		I expect the school to notify me if my child had a problem.						I expect the school to notify me if my child had a problem.					
		Strongly Disagree	Disagree	Agree a Little	Agree	Strongly Agree		Strongly Disagree	Disagree	Agree a Little	Agree	Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	4	16.7%	8	33.3%	11	45.8%	0	0.0%	4	16.7%
How often do you attend church?	3 or 4 times per month	1	4.2%	2	8.3%	8	33.3%	10	41.7%	0	0.0%	4	16.7%
	1 or 2 times per month	0	0.0%	3	12.5%	0	0.0%	3	12.5%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	1	4.2%	1	4.2%	1	4.2%	0	0.0%	0	0.0%
	Yes	1	4.2%	2	8.3%	7	29.2%	3	12.5%	0	0.0%	4	16.7%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	1	4.2%	2	8.3%	0	0.0%	1	4.2%
	Yes	1	4.2%	3	12.5%	7	29.2%	8	33.3%	0	0.0%	3	12.5%
Which best describes your age?	Age 30 to 40	0	0.0%	3	12.5%	2	8.3%	6	25.0%	0	0.0%	3	12.5%
	Age 40 to 50	1	4.2%	1	4.2%	5	20.8%	8	33.3%	0	0.0%	5	20.8%
	Over 50	0	0.0%	0	0.0%	1	4.2%	1	4.2%	0	0.0%	1	4.2%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	4.2%	0	0.0%	1	4.2%
	Some College	1	4.2%	2	8.3%	3	12.5%	4	16.7%	0	0.0%	2	8.3%
	Associate's Degree	0	0.0%	0	0.0%	0	0.0%	1	4.2%	0	0.0%	0	0.0%
	Bachelor's or higher	0	0.0%	2	8.3%	6	25.0%	8	33.3%	0	0.0%	1	4.2%
What is your marital status?	Single	0	0.0%	3	12.5%	1	4.2%	3	12.5%	0	0.0%	2	8.3%
	Married	1	4.2%	2	8.3%	5	20.8%	4	16.7%	0	0.0%	2	8.3%
	Divorced	0	0.0%	0	0.0%	1	4.2%	5	20.8%	0	0.0%	0	0.0%
Are you currently employed?	No	0	0.0%	0	0.0%	1	4.2%	0	0.0%	0	0.0%	2	8.3%
	Yes	1	4.2%	4	16.7%	7	29.2%	12	50.0%	0	0.0%	2	8.3%
Are you employed Full Time or Part Time?	Full Time	1	4.2%	2	8.3%	7	29.2%	12	50.0%	0	0.0%	2	8.3%
	Part Time	0	0.0%	2	8.3%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	1	4.2%	2	8.3%	0	0.0%	3	12.5%
	Yes	1	4.2%	3	12.5%	5	20.8%	4	16.7%	0	0.0%	1	4.2%
What role can the church play in helping meet your child's educational needs?	School	0	0.0%	1	4.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	1	4.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Programs	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	1	4.2%	8	33.3%	9	37.5%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	3	12.5%	3	12.5%	3	12.5%	0	0.0%	0	0.0%
	Tutors	0	0.0%	1	4.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs versus?	School	0	0.0%	1	4.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	1	4.2%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	1	4.2%	5	20.8%	9	37.5%	0	0.0%	0	0.0%
	Tutors	0	0.0%	3	12.5%	3	12.5%	3	12.5%	0	0.0%	0	0.0%

Question 14

Table 1

		Survey															
		Survey 1								Survey 2							
		I rely on the teacher to make sure my child understands his or her assignment.								I rely on the teacher to make sure my child understands his or her assignment.							
		Strongly Disagree		Disagree a Little		Agree a Little		Agree		Strongly Agree		Strongly Disagree		Disagree a Little		Agree a Little	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	2	0.2%	1	0.1%	0	0.0%	0	0.0%	0	0.0%	1	0.1%	1	0.1%	0	0.0%
	Yes	2	12.8%	8	26.8%	11	46.8%	4	16.7%	1	4.2%	3	25.0%	4	30.0%	0	0.0%
How often do you attend church?	2 or 4 times per month	2	14.3%	4	14.3%	3	42.9%	2	14.3%	1	4.3%	4	28.6%	7	46.7%	0	0.0%
	1 or 3 times per month	0	0.0%	2	8.0%	2	8.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	6	8.0%
Are you involved in a ministry at the church?	No	1	22.2%	2	44.4%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Yes	2	10.0%	3	15.0%	9	45.0%	4	20.0%	1	5.0%	4	20.0%	7	35.0%	0	0.0%
Is your child involved in a youth ministry?	No	1	22.2%	2	44.4%	1	22.2%	1	22.2%	0	0.0%	1	22.2%	1	22.2%	0	0.0%
	Yes	2	10.0%	8	40.0%	8	40.0%	3	15.0%	0	0.0%	3	15.0%	8	40.0%	0	0.0%
Which best describes your age?	Age 40 to 49	1	3.1%	4	24.6%	3	18.8%	0	0.0%	1	6.1%	1	6.1%	2	12.5%	1	6.1%
	Age 50 to 59	1	3.1%	2	12.5%	8	50.0%	3	18.8%	0	0.0%	1	6.1%	4	25.0%	0	0.0%
	Over 60	1	3.1%	0	0.0%	3	18.8%	1	6.1%	0	0.0%	2	12.5%	0	0.0%	2	12.5%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	1	100.0%	0	0.0%
	Some College	1	11.1%	2	22.2%	5	55.6%	2	22.2%	0	0.0%	2	22.2%	1	11.1%	1	11.1%
	Associate's Degree	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%
	Bachelor's or Higher	2	14.3%	4	28.6%	4	28.6%	0	0.0%	1	7.1%	1	7.1%	0	0.0%	2	14.3%
What is your marital status?	Single	0	0.0%	3	50.0%	2	33.3%	1	16.7%	0	0.0%	1	25.0%	1	25.0%	0	0.0%
	Married	2	15.4%	2	15.4%	6	46.2%	3	23.1%	0	0.0%	3	23.1%	0	0.0%	2	15.4%
	Divorced	1	16.7%	1	16.7%	2	33.3%	0	0.0%	1	16.7%	0	0.0%	2	33.3%	0	0.0%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	2	12.8%	8	26.8%	10	41.7%	4	16.7%	1	4.2%	4	25.0%	6	46.7%	0	0.0%
Are you employed Full Time or Part Time?	Full Time	2	11.6%	8	22.7%	9	40.2%	4	18.2%	1	4.5%	4	20.0%	6	44.4%	0	0.0%
	Part Time	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	1	20.0%	1	20.0%	2	40.0%	0	0.0%	0	0.0%	1	16.7%	1	16.7%	0	0.0%
	Yes	2	15.4%	3	23.1%	8	58.3%	3	23.1%	0	0.0%	3	37.5%	2	25.0%	0	0.0%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Personnel	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Programs	2	13.3%	2	13.3%	8	53.3%	4	26.7%	1	6.7%	0	0.0%	0	0.0%	0	0.0%
	Other	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What role can the church play in helping meet your child's educational needs version 2?	Small	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Personnel	2	12.5%	2	12.5%	8	50.0%	4	25.0%	1	6.2%	0	0.0%	0	0.0%	0	0.0%
	Other	1	12.5%	2	25.0%	4	50.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		I rely on the teacher to make sure my child understands his or her assignment.	I rely on the teacher to make sure my child understands his or her assignment.
Are you a member of a church?	Chi-square of 4	3.290	2.08
	Sig.	.069 ^{a,b}	.157 ^{a,b}
How often do you attend church?	Chi-square of 4	2.804	-
	Sig.	.574 ^{a,b}	-
Are you involved in a ministry at the church?	Chi-square of 4	6.150	2.940
	Sig.	.184 ^{a,b}	.229 ^{a,b}
Is your child involved in a youth ministry?	Chi-square of 2	2.423	2.08
	Sig.	.295 ^{a,b}	.157 ^{a,b}
Which best describes your age?	Chi-square of 8	10.137	4.821
	Sig.	.256 ^{a,b}	.309 ^a
What is your highest level of education?	Chi-square of 12	31.025	5.594
	Sig.	.002 ^{a,b}	.020 ^{a,b}
What is your marital status?	Chi-square of 4	2.921	2.921
	Sig.	.440 ^{a,b}	.574 ^{a,b}
Are you currently employed?	Chi-square of 2	1.526	1.000
	Sig.	.857 ^{a,b}	.574 ^{a,b}
Are you employed Full Time or Part Time?	Chi-square of 4	1.598	-
	Sig.	.889 ^{a,b}	-
Are you a member of the PTA or other parent support group?	Chi-square of 2	1.187	1.081
	Sig.	.756 ^{a,b}	.582 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square of 4	1.525	1.520
	Sig.	.772 ^{a,b}	.682 ^{a,b}
What role can the church play in helping meet your child's educational needs version 2?	Chi-square of 12	6.835	-
	Sig.	.717 ^{a,b}	-

Results are based on nonempty rows and columns in each innermost subtable.

a. The Chi-square statistic is significant at the .05 level.

b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 15

Table 1

		Survey											
		Survey 1						Survey 2					
		I felt that I make a significant educational difference in the lives of my child.						I felt that I make a significant educational difference in the lives of my child.					
		Agree a Little		Agree		Strongly Agree		Agree a Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%
	Yes	1	4.2%	12	50.0%	11	45.8%	0	0.0%	3	25.0%	9	75.0%
How often do you attend church?	3 or 4 times per month	1	4.2%	9	42.9%	11	52.4%	0	0.0%	3	20.0%	12	80.0%
	1 or 2 times per month	0	0.0%	3	75.0%	1	25.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	2	50.0%	1	33.3%	0	0.0%	1	100.0%	0	0.0%
	Yes	1	5.9%	8	42.1%	10	53.8%	0	0.0%	2	14.3%	12	85.7%
Is your child involved in a youth ministry?	No	0	0.0%	7	36.7%	12	63.3%	0	0.0%	3	25.0%	9	75.0%
	Yes	1	2.1%	4	15.4%	6	54.5%	0	0.0%	1	20.0%	4	80.0%
Which best describes your age?	Age 30 to 40	0	0.0%	6	80.0%	6	80.0%	0	0.0%	0	0.0%	6	100.0%
	Age 40 to 50	0	0.0%	2	100.0%	0	0.0%	0	0.0%	2	80.0%	2	80.0%
	Over 50	0	0.0%	1	100.0%	0	0.0%	0	0.0%	1	50.0%	1	50.0%
What is your highest level of education?	High School	1	11.1%	4	44.4%	4	44.4%	0	0.0%	1	20.0%	4	80.0%
	Some College	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Associate's Degree	0	0.0%	6	75.0%	2	25.0%	0	0.0%	1	14.3%	6	85.7%
	Bachelor's or Higher	0	0.0%	2	33.3%	4	66.7%	0	0.0%	1	25.0%	3	75.0%
What is your marital status?	Single	0	0.0%	3	60.0%	2	40.0%	0	0.0%	2	25.0%	6	75.0%
	Married	1	16.7%	2	33.3%	3	50.0%	0	0.0%	0	0.0%	3	100.0%
Are you currently employed?	No	0	0.0%	0	0.0%	1	100.0%	0	0.0%	1	50.0%	1	50.0%
	Yes	1	4.2%	12	50.0%	11	45.8%	0	0.0%	2	16.4%	11	84.6%
Are you employed Full Time or Part Time?	Full Time	1	4.5%	11	52.5%	10	45.5%	0	0.0%	2	15.4%	11	84.6%
	Part Time	0	0.0%	1	50.0%	1	50.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	1	25.0%	2	50.0%	2	50.0%	0	0.0%	2	20.0%	8	71.4%
	Yes	0	0.0%	6	46.2%	7	53.8%	0	0.0%	1	12.5%	7	87.5%
What role can the church play in helping meet your child's educational needs?	Snuff	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Mentor	1	8.7%	5	33.3%	9	60.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	20.0%	2	20.0%
	Tutor	0	0.0%	5	62.5%	3	37.5%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	4	100.0%
What role can the church play in helping meet your child's educational needs version 2?	Snuff	0	0.0%	1	100.0%	0	0.0%	0	0.0%	3	20.0%	12	80.0%
	Facilities	0	0.0%	1	100.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentor	1	8.7%	5	33.3%	9	60.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	5	62.5%	3	37.5%	0	0.0%	0	0.0%	0	0.0%

Pearson Chi-Square Tests

		Survey	
		Survey 1	Survey 2
		I felt that I make a significant educational difference in the lives of my child.	I felt that I make a significant educational difference in the lives of my child.
Are you a member of a church?	Chi-square	1.128	.928
	df	2	1
	Sig.	.567 ^a	.332 ^a
How often do you attend church?	Chi-square	1.439	-
	df	2	-
	Sig.	.487 ^a	-
Are you involved in a ministry at the church?	Chi-square	.005	4.286
	df	2	1
	Sig.	.979 ^a	.038 ^a
Is your child involved in a youth ministry?	Chi-square	0.791	.939
	df	2	1
	Sig.	.672 ^a	.329 ^a
Which best describes your age?	Chi-square	3.768	3.750
	df	4	2
	Sig.	.436 ^a	.152 ^a
What is your highest level of education?	Chi-square	4.233	1.558
	df	5	2
	Sig.	.645 ^a	.378 ^a
What is your marital status?	Chi-square	4.588	.928
	df	4	2
	Sig.	.329 ^a	.626 ^a
Are you currently employed?	Chi-square	1.128	1.208
	df	2	1
	Sig.	.567 ^a	.299 ^a
Are you employed Full Time or Part Time?	Chi-square	.000	-
	df	2	-
	Sig.	.999 ^a	-
Are you a member of the PTA or other parent support group?	Chi-square	3.591	.803
	df	2	1
	Sig.	.166 ^a	.370 ^a
What role can the church play in helping meet your child's educational needs?	Chi-square	4.410	1.875
	df	5	2
	Sig.	.621 ^a	.392 ^a
What role can the church play in helping meet your child's educational needs version 2?	Chi-square	4.410	-
	df	5	-
	Sig.	.621 ^a	-

Results are based on nonempty rows and columns in each innermost subtable.

a. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Question 16

Table 1

		Survey											
		Survey 1						Survey 2					
		As a result of participating in this seminar do you feel better equipped to help your child succeed in school?						As a result of participating in this seminar do you feel better equipped to help your child succeed in school?					
		Agree & Little		Agree		Strongly Agree		Agree & Little		Agree		Strongly Agree	
		Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent	Count	Percent
Are you a member of a church?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	33.3%	7	88.7%
	Yes	0	0.0%	0	0.0%	0	0.0%	1	8.3%	2	16.7%	9	75.0%
How often do you attend church?	3 or 4 times per month	0	0.0%	0	0.0%	0	0.0%	1	6.7%	7	50.0%	11	73.3%
	1 or 2 times per month	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you involved in a ministry at the church?	No	0	0.0%	0	0.0%	0	0.0%	1	100.0%	0	0.0%	0	0.0%
	Yes	0	0.0%	0	0.0%	0	0.0%	0	0.0%	3	21.4%	11	78.6%
Is your child involved in a youth ministry?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	33.3%	2	66.7%
	Yes	0	0.0%	0	0.0%	0	0.0%	1	8.3%	2	16.7%	9	75.0%
Which best describes your age?	Age 30 to 40	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Age 40 to 50	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Over 50	0	0.0%	0	0.0%	0	0.0%	1	22.2%	1	22.2%	2	44.4%
What is your highest level of education?	High School	0	0.0%	0	0.0%	0	0.0%	1	50.0%	0	0.0%	1	50.0%
	Some College	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Associate Degree	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Bachelor's or Higher	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
What is your marital status?	Single	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	25.0%	3	75.0%
	Married	0	0.0%	0	0.0%	1	10.0%	1	12.5%	2	25.0%	3	37.5%
	Divorced	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you currently employed?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	2	100.0%
	Yes	0	0.0%	0	0.0%	0	0.0%	1	17.7%	3	33.3%	8	88.9%
Are you employed Full Time or Part Time?	Full Time	0	0.0%	0	0.0%	0	0.0%	1	7.7%	3	23.1%	9	69.2%
	Part Time	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Are you a member of the PTA or other parent support group?	No	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	14.3%	6	85.7%
	Yes	0	0.0%	0	0.0%	0	0.0%	1	12.5%	3	35.0%	8	87.5%
What role can the church play in helping meet your child's educational needs?	Small	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Facilities	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Focus Groups	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	100.0%
	Ministry	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	1	10.0%	3	30.0%	7	70.0%
	Tutor	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	1	25.0%	2	50.0%
What role can the church play in helping meet your child's educational needs versus PT?	Small	0	0.0%	0	0.0%	0	0.0%	1	6.7%	3	20.0%	11	73.3%
	Facilities	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Mentors	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
	Tutor	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%

		Survey	
		Survey 1	Survey 2
		As a result of participating in this seminar do you feel better equipped to help your child succeed in school?	As a result of participating in this seminar do you feel better equipped to help your child succeed in school?
Are you a member of a church?	Chi-square	2	2
	df	-	-
	Sig.	-	.738 ^{a,b}
How often do you attend church?	Chi-square	-	-
	df	-	-
	Sig.	-	-
Are you involved in a ministry at the church?	Chi-square	-	15.000
	df	-	2
	Sig.	-	.000 ^{a,b}
Is your child involved in a youth ministry?	Chi-square	-	.000
	df	-	2
	Sig.	-	.738 ^{a,b}
Which best describes your age?	Chi-square	-	2.152
	df	-	4
	Sig.	-	.712 ^{a,b}
What is your highest level of education?	Chi-square	-	10.000
	df	-	3
	Sig.	-	.001 ^{a,b}
What is your marital status?	Chi-square	-	2.045
	df	-	4
	Sig.	-	.725 ^{a,b}
Are you currently employed?	Chi-square	-	.000
	df	-	2
	Sig.	-	.651 ^{a,b}
Are you employed Full Time or Part Time?	Chi-square	-	-
	df	-	-
	Sig.	-	-
Are you a member of the PTA or other parent support group?	Chi-square	-	1.384
	df	-	2
	Sig.	-	.500 ^{a,b}
What role can the church play in helping meet your child's educational needs?	Chi-square	-	.000
	df	-	4
	Sig.	-	.930 ^{a,b}
What role can the church play in helping meet your child's educational needs versus PT?	Chi-square	-	-
	df	-	-
	Sig.	-	-

Results are based on nonempty rows and columns in each innermost subtable.

a. The Chi-square statistic is significant at the .05 level.

b. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

Parental Survey

During the church's fall carnival, between fifteen and twenty parents took part in a five-question survey. The following questions were asked:

1. I feel that church leaders are concerned about my children's education.
2. I would feel comfortable talking to someone at the church about problems that I am having raising my children.
3. Church members are only concerned about themselves and don't care about church members.
4. I would be open to being mentored by a church member.
5. If this church offered a parent academy, I would come if at all possible.

Unlike the Parent Academy where all of the participants either attended the church or were members of the church, participants of this survey were mostly un-churched. The survey results showed that most non-church members are willing to be mentored by church members, but many distrust church leaders and members. More than anything, this shows a disconnect between church members and non-church members.

This project provided the writer an opportunity to develop a deeper appreciation of what God has to say about the church's responsibility to the community. By participating in this work, the writer now has a theological basis for service. Moving forward is essential as there will be those within and outside of the church who will question the church's involvement in community affairs. The issue of the Achievement Gap is one that has a profound effect on the community.

The parents who participated in the parent academy and the survey were very helpful. As a pastor, it is often difficult to ascertain the needs of the congregants.

The African American Parental Academy In The Post Modern Society

Parenting has changed over the past fifty years. Parents are younger and the percentage of single parents (mostly women) has greatly increased. All the while society has changed. Technological advances have exploded in the past twenty-five years. Twenty-five years ago, it was said that the "TV" was raising children, now it is the computer. As this is happening, inflation is forcing parents to work either longer hours or multiple jobs. Consequently, many children are unsupervised during the most critical hours of the evening. It is also the case that as products of post-modern teachings, parents are not as engaged in the lives of their children. Many of them sincerely believe the role of the parent is not to micro manage children but offer them choices and allow them to make decisions.

As it relates to education, postmodern parents often reject or fail to emphasize the necessity of education as it had been enforced by past generations. The result is children who are not as excited about completing school or matriculating at the university compared to past years.

This is why a church-sponsored Parent Academy can be quite useful. More than any institution the church is equipped to provide the moral foundations of childrearing. Also, most churches contain older members who have raised children. Churches are able to provide role models and reinforce age-old values of hard work and success.

Completing this project has been both educational and transformative. While the initial goal of the project was to find a way to help parents by providing "information," what has been learned is how to take advantage of the opportunity to use

ministry programs to change the lives of people. While doing the work, the presenter as well as the participants have been changed and inspired.

The lesson learned is that parents, whether byproducts of the postmodern generation or of years gone by, still have the same desires. They want their children to have the best opportunity to succeed. Armed with the theology of grace and mercy, the church is best able to empower and equip parents to face the challenges of this day and age.

APPENDIX A
PARENTAL SURVEY

Parental Survey

New United M.B. Church Parental Survey	
Please circle the number that corresponds with your level of agreement. Strongly Disagree = 1 Disagree = 5 Strongly Agree = 10	
1. I feel that the church leaders are concerned about my children's education.	1 2 3 4 5 6 7 8 9 10
2. I would feel comfortable talking to someone at church about problems that I am raising my children	1 2 3 4 5 6 7 8 9 10
3. Church people are only concerned themselves and don't care about non members	1 2 3 4 5 6 7 8 9 10
4. I would be open to be mentored by a church member.	1 2 3 4 5 6 7 8 9 10
5. If this church offered a parent academy, I would come if at all possible	1 2 3 4 5 6 7 8 9 10

APPENDIX B
INTERVIEW ONE

Interview One

The first person interviewed was a married female with three children. She attended some college, but did not obtain a degree. She has been a member of the church for fifteen years.

Question One: Were you parents involved in your education?

Answer: "My brother and I were raised by my mother in New York. While my mother had not completed high school, she encouraged us to do well in school. Because of her work schedule, she was not able to attend college."

Question two: Were you encouraged to attend college?

Answer: "We were never told that we could not attend college, however, we knew that money was tight so if we were to go, we understood that we would need to either pay for it ourselves or get a scholarship. I attended community college because it was affordable and I did not want to be a burden on my family."

Question Three: How involved are you in your children's education?

Answer: "I am extremely involved. My mother was not able to attend many of my activities because of her work schedule. I always said that I wanted to be able to attend as many of my child's school events as possible. So far, I have been able to do it."

Question Four: Are you encouraging your children to attend college or technical school?

Answer: "Yes. I always wanted my children to achieve as much as possible. Also, while I as was unable to complete college, my husband is a college graduate. In fact his father is dean of a college and his grandfather was a minister and college graduate. Consequently, my children understand that they come from a legacy of college graduates on their father's side."

Question Five: What role can the church play in child's education process?

Answer: The church should be very involved. When I was a child, church members were always asking me about my grades. I appreciate this church's focus on education. My son went on the church sponsored college tour last year and really enjoyed it. I also appreciate the support that I receive from other parents within the church.

APPENDIX C
INTERVIEW TWO

Interview Two

The second person interviewed was a single father of ten-year-old daughter. He is currently enrolled in a community college working toward a degree. He has been a member of the church for eight years.

Question One: Were your parents involved in your education?

Answer: "I grew up with my mother and three siblings. My mother always encouraged us to do well in school. Also, even though my father was not in the home, he was always supportive of our endeavors.

Question Two: Were you encouraged to attend college?

Answer: "Yes and No. No one in my immediate family had graduated from college. Most of my people were blue-collar workers. Many of the men in the family had served in the armed forces. While I was not discouraged from attending college, it was not something that was strongly promoted.

Question Three: Are you involved in your children's education?

Answer: "I try to attend everything that my daughter is involved in. My situation is unique in that I am a male with primary custody of a child. Most of the teachers in elementary school have a lot of questions about my child's mother. It seems as if they don't feel that I know what I am doing. Plus, I guess they are wondering who does my daughter's hair!"

Question Four: Will you encourage your child to attend college?

Answer: "Yes. One of the reasons that I am going back to school, besides hopefully improving my employment options, is to set an example for my daughter."

Question Five: What role can the church play in a child's education process?

Answer: "I would think that the church can help a lot. I did not go to church regularly as a child, so I was not involved in many church youth programs. However, many of my friends spoke of being supported by their church as they went through school. I would like to see more tutoring and mentoring programs in the church."

APPENDIX D
INTERVIEW THREE

Interview Three

The third person interviewed was a female who is recently widowed. She is the parent of a nine-year-old son. She has not attended college. She has been a member of the church for nine years.

Question One: Were your parents involved in your education?

Answer: "Somewhat. My mother encouraged us to go to school and graduate. She was not extremely involved in any of our school related activities."

Question Two: Were you encouraged to attend college?

Answer: "No! In fact, I was told that no one in our family attended college and that this was probably not an option. I don't think that family was being mean. They were just repeating what they had been told."

Question Three: Are you involved in your child's education?

Answer: "Yes most definitely! I said that I would not be like my family. Not to put them down, but I want more for my child. I believe that parental involvement is the key."

Question Four: Will you encourage your child to attend college?

Answer: "Yes! I wanted to attend college but was always told that I could not. I want more for my son. Plus my husband, who is not deceased, would want his son to go on in school."

Question Five: What role can the church plan in a child's education process?

Answer: "Yes. As a widow, I would love the church to help me. My Son is in need of positive male mentors. Also, I need support. I married young so I was used to my husband doing a lot of things. It would be nice for the older women of the church to offer

me advice when needed. I thank God for this church. Since my husband passed, the members have been helpful in pointing me in the right direction on a number of issues.”

APPENDIX E

COLLEGE AND CAREER PLANNING WORKSHOP



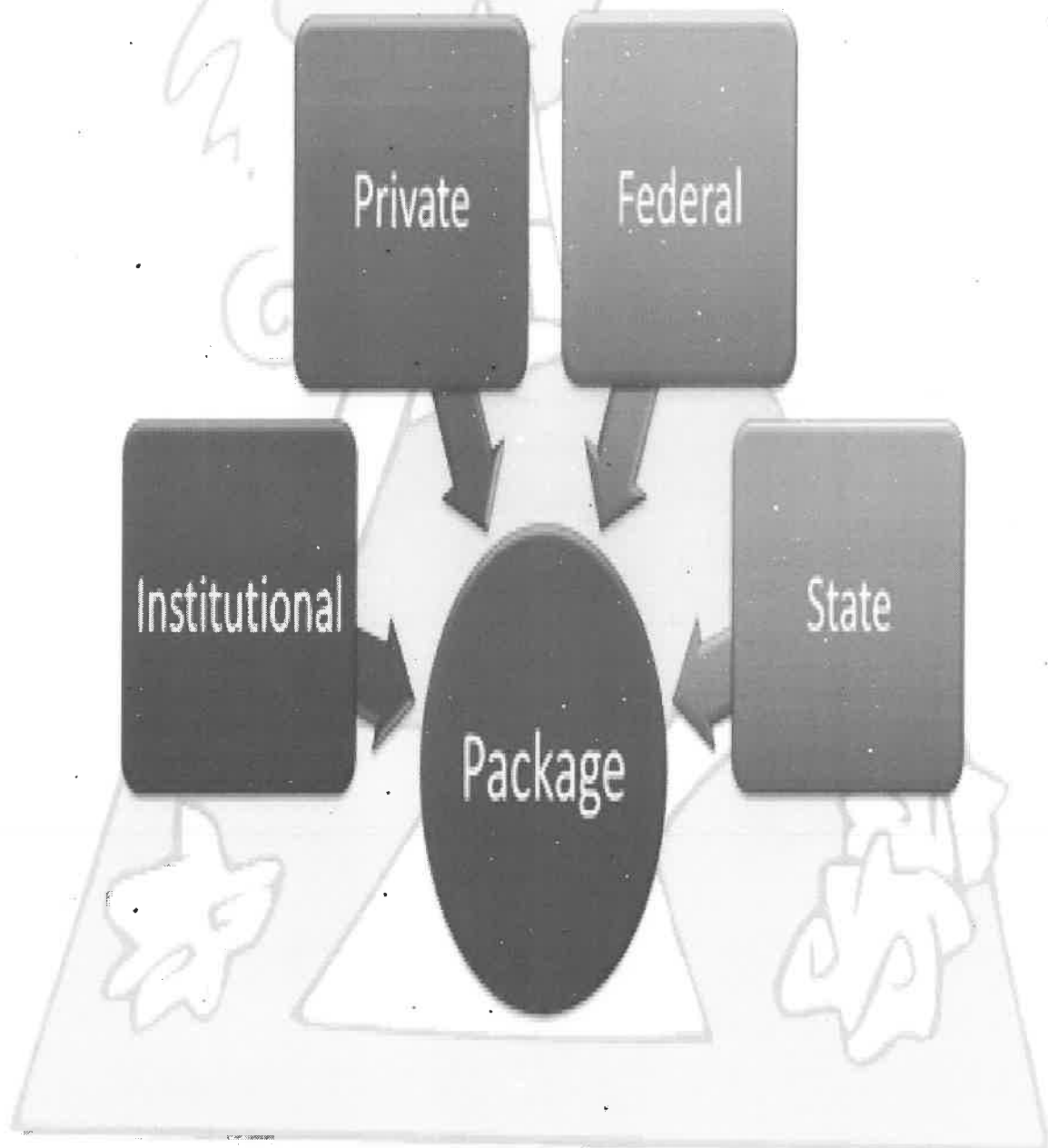
College and Career **Planning**

New United MBC Parent University

October 18, 2014

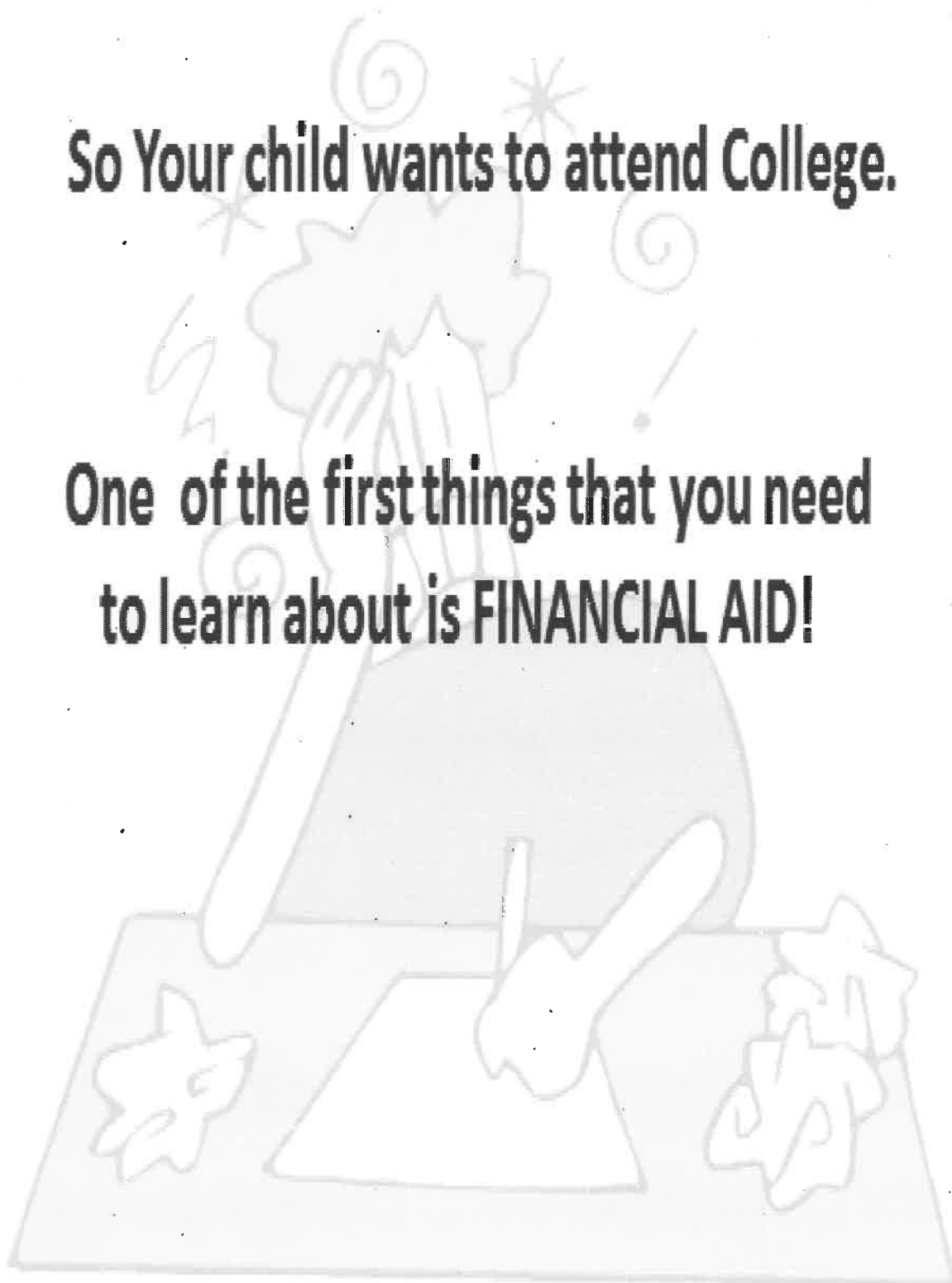
Pastor Jeffrey T. Wilson Facilitator

Financial Aid Sources



So Your child wants to attend College.

**One of the first things that you need
to learn about is FINANCIAL AID!**



What is the FAFSA?

- The FAFSA is a universal need-analysis form. You use it to apply for all federal need-based aid
- FAFSA (Free Application for Federal Student Aid)
www.fafsa.ed.gov

NOT

www.fafsa.com

- You and your parent need to apply for a pin number

www.pin.ed.gov

What type of aid am I applying for when I fill out the FAFSA?

Federal Programs

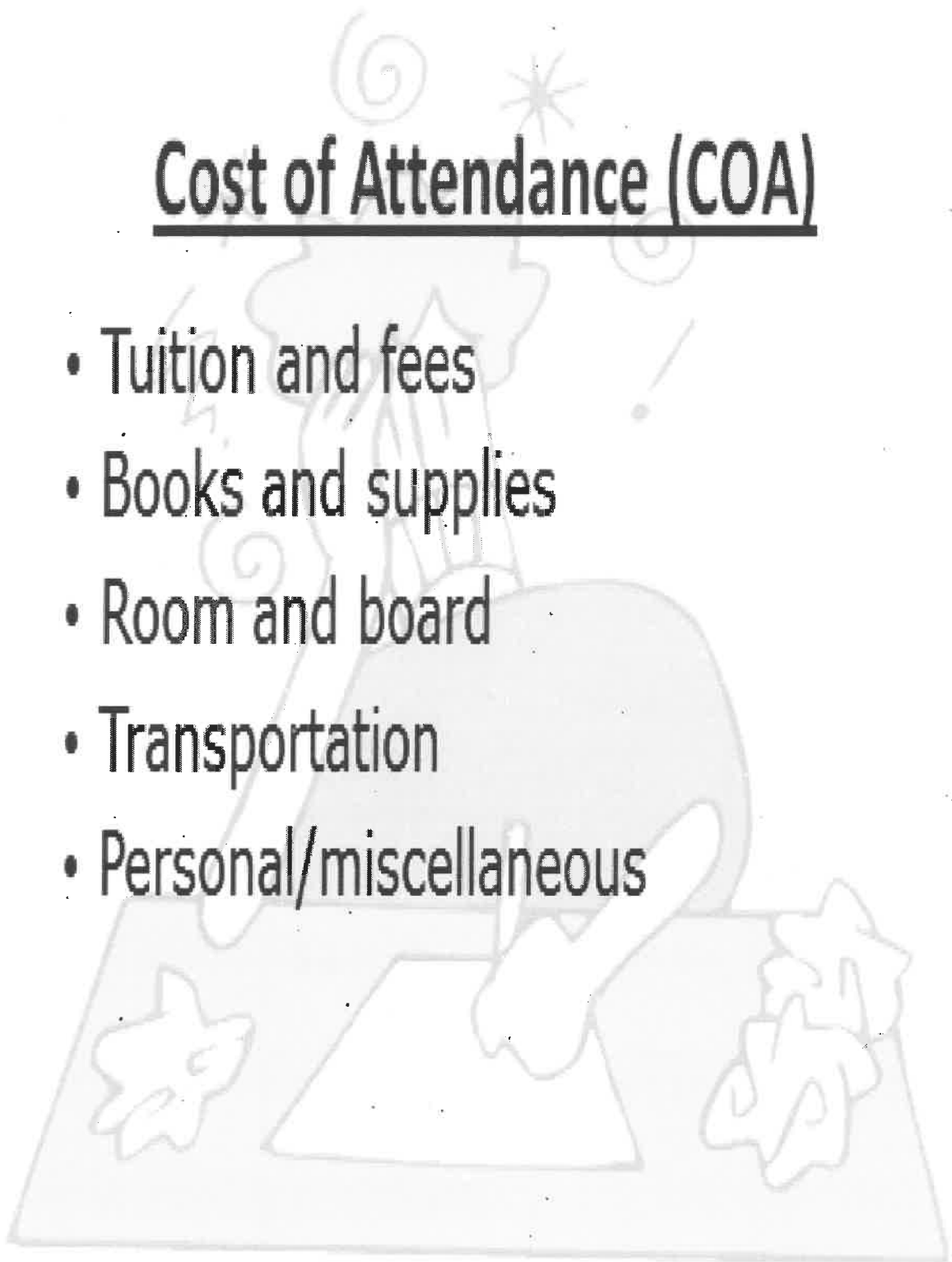
- Federal Pell Grant (award ranges from \$555- \$5,645)
- Federal Work-Study- campus based (amounts vary)
- Federal SEOG- campus based (award ranges from \$100-\$4,000)
- Federal Loans (i.e. Direct, Stafford, Perkins-*campus based*, and PLUS)

State Programs

- TSAA (TN Student Assistance Award)
 - Four year/Two year private: \$4,000
 - Four year public: \$2,000
 - Two year public: \$1,300
 - TN Tech Center: \$1,000
- TN Educational Lottery Scholarship Programs

Cost of Attendance (COA)

- Tuition and fees
- Books and supplies
- Room and board
- Transportation
- Personal/miscellaneous



UTK (4 year public institution)

2012-2013 Cost of Attendance (estimated cost
based on full-time status)

<u>Budget Components</u>	<u>Amounts</u>
Tuition/fees	\$9,092
Books/supplies	\$1,492
Room & Board	\$8,752
Transportation	\$1,638
Personal	\$3,772
Total	\$24,746

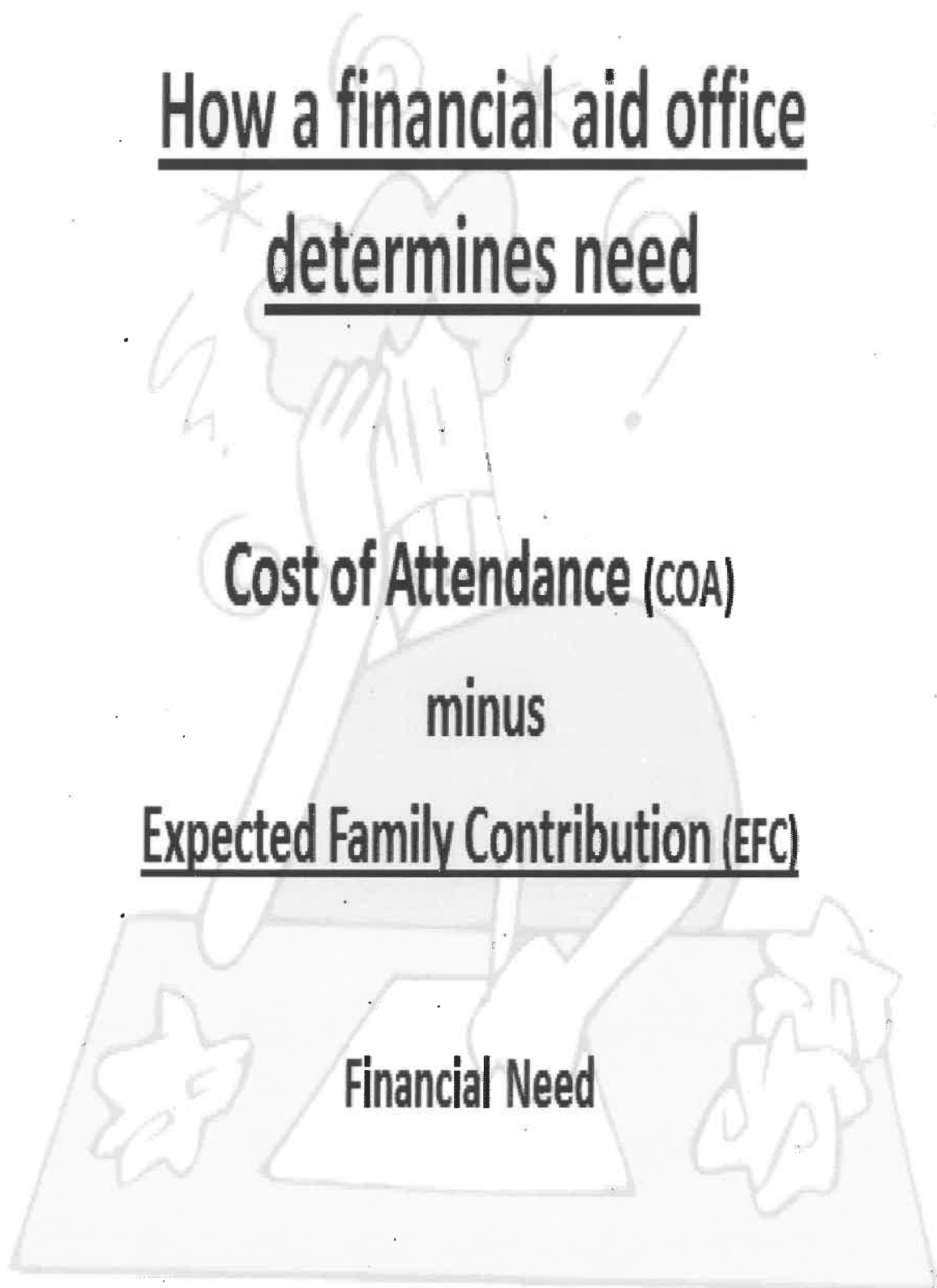
How a financial aid office determines need

Cost of Attendance (COA)

minus

Expected Family Contribution (EFC)

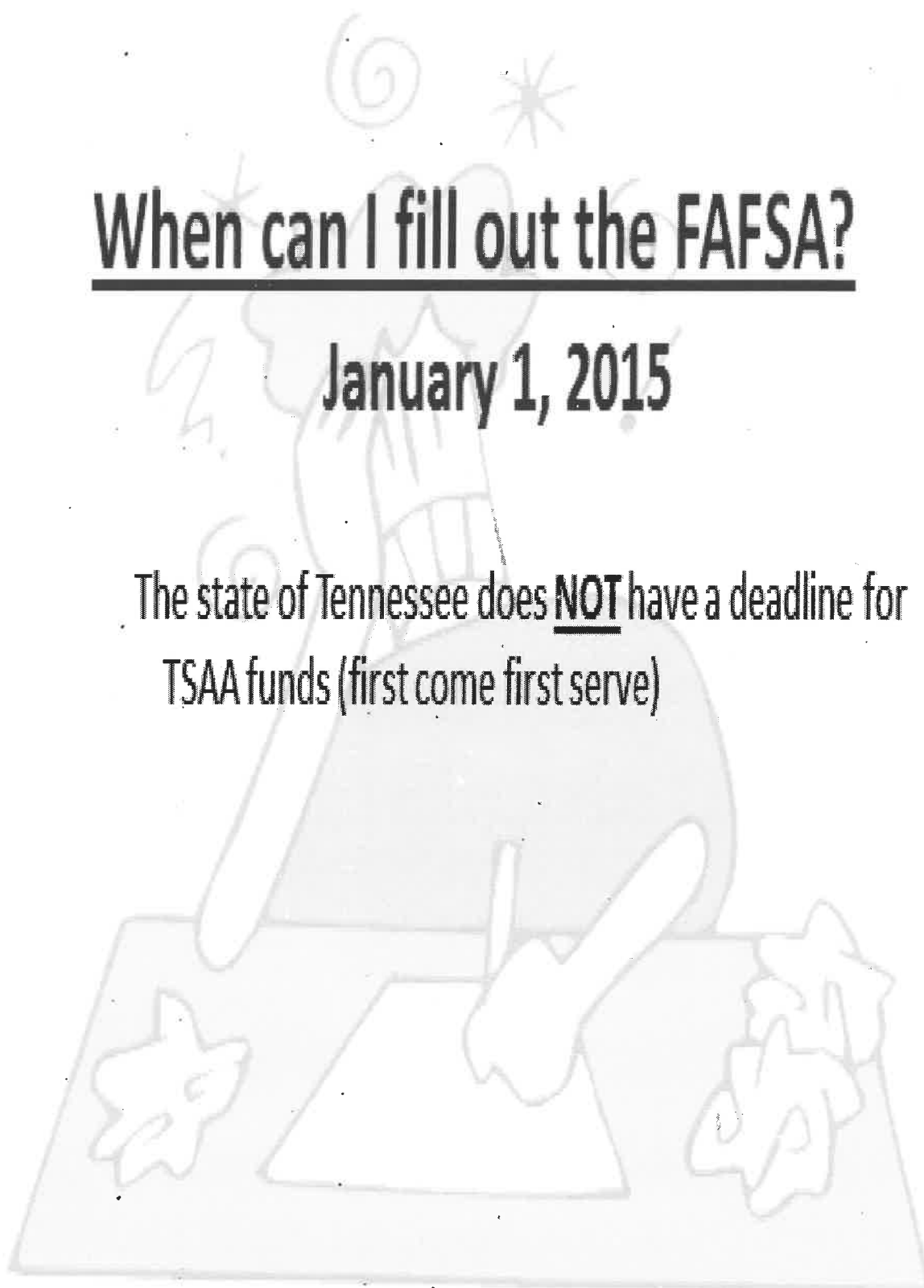
Financial Need



When can I fill out the FAFSA?

January 1, 2015

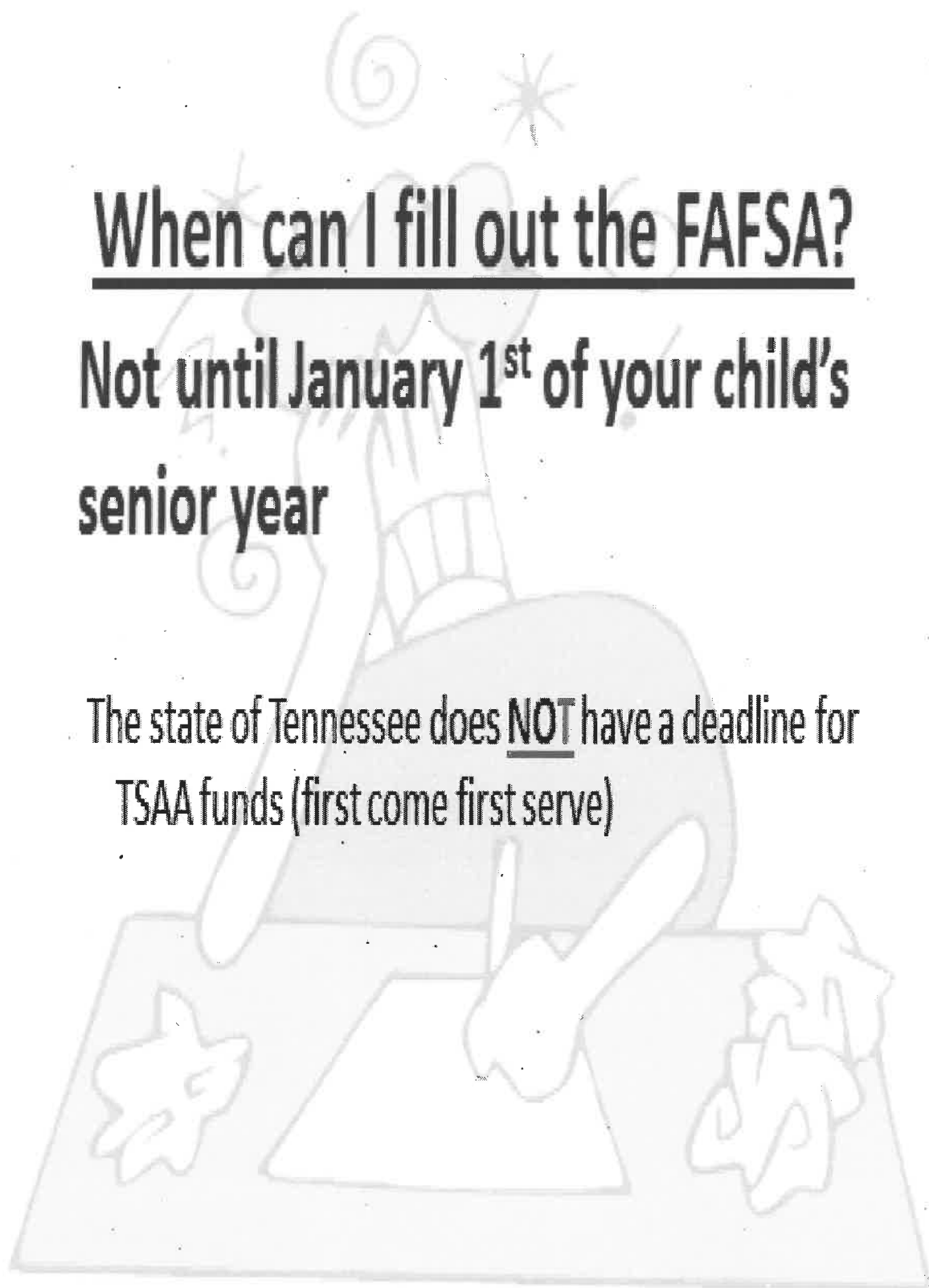
The state of Tennessee does NOT have a deadline for
TSAA funds (first come first serve)

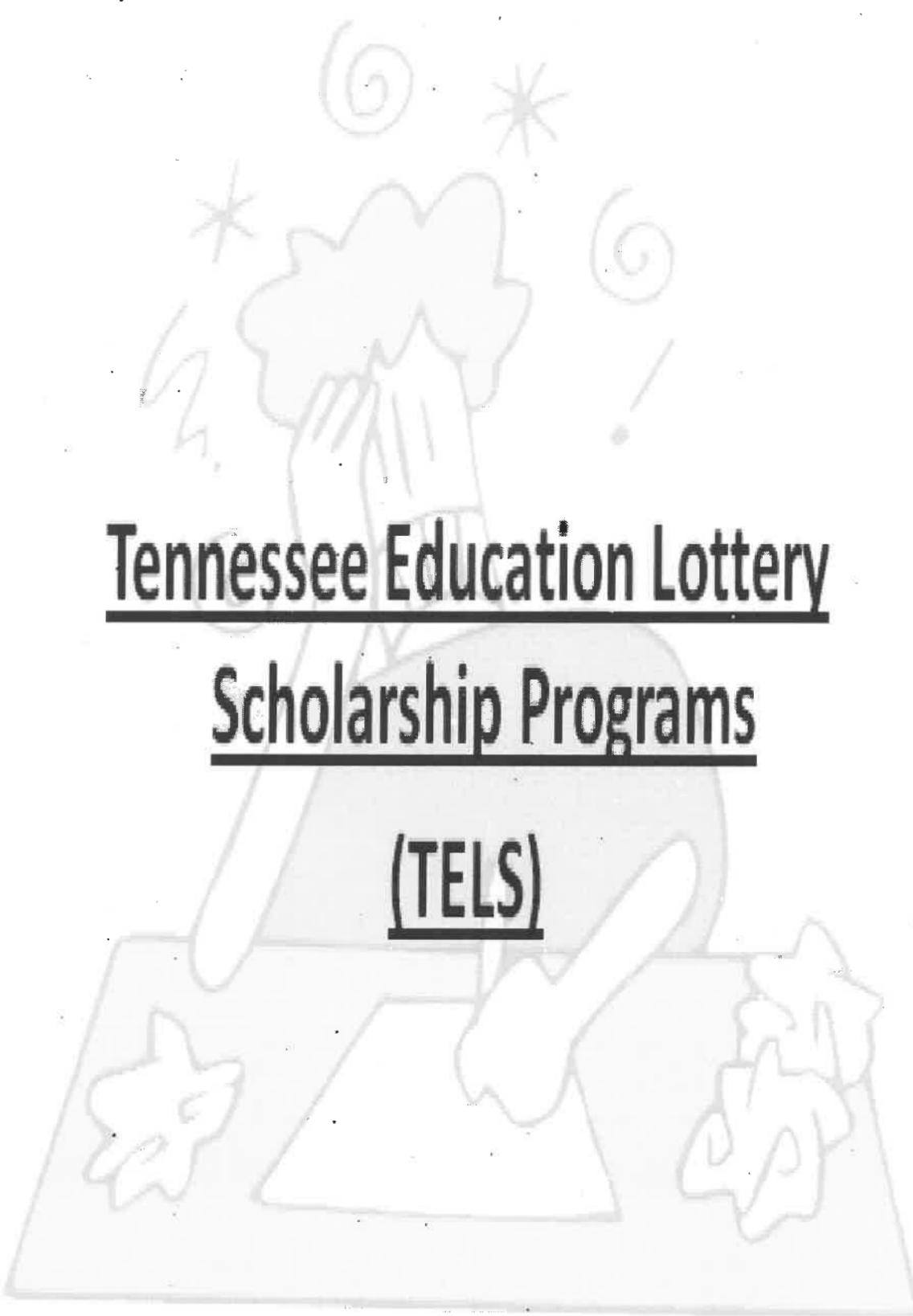


When can I fill out the FAFSA?

Not until January 1st of your child's senior year

The state of Tennessee does **NOT** have a deadline for TSAA funds (first come first serve)





Tennessee Education Lottery
Scholarship Programs
(TELS)

TN Lottery Scholarship

Programs

21 ACT (980 SAT-math/critical reading scores only)

OR

Cumulative 3.0 GPA (weighted)

❖ \$4,000 per year for a 4 year school

❖ \$2,000 per year for a 2 year school

Aspire (need based supplement)

- Meet criteria for HOPE Scholarship

AND

- Parents adjusted gross income of \$36,000 or less

\$1,500 supplement to the TN HOPE Scholarship (maximum award cannot exceed \$5,500)

General Assembly Merit Scholarship

- Weighted overall 3.75 GPA

AND

- 29 ACT (1280 SAT)

\$1,000 supplement to the Tennessee HOPE
Scholarship

(Maximum award cannot exceed \$5,000)

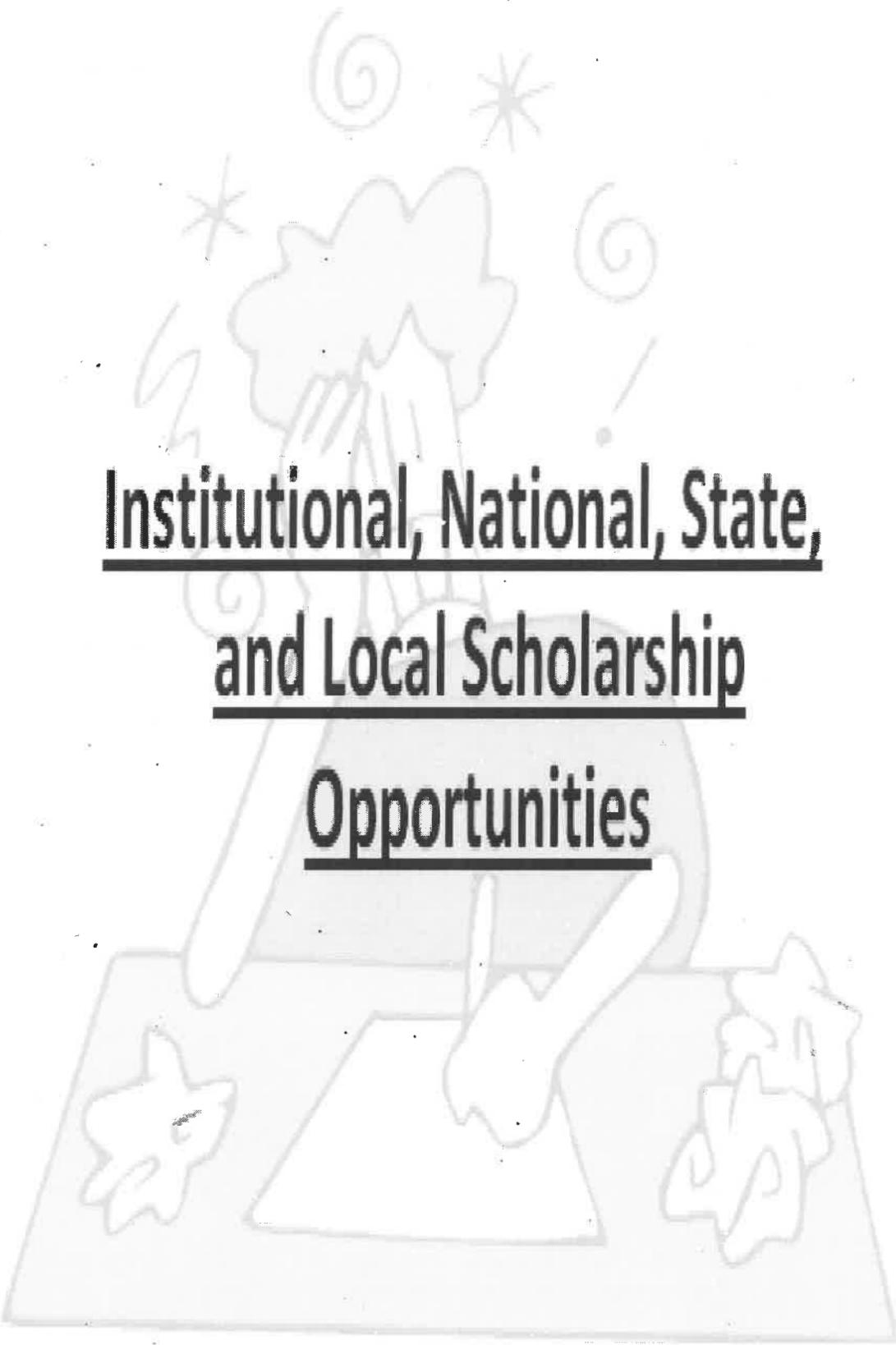
HOPE Access Grant

- Cumulative GPA of 2.75 (weighted)
AND
- 18 ACT (860 SAT)
AND
- Parents adjusted gross income of \$36,000 or less
 - \$2,750 for a 4 year school
 - \$1,750 for a 2 year school

Non-renewable, but converts to HOPE Scholarship with 2.75 college GPA and attempted 24 credit hours

WARNING!!!

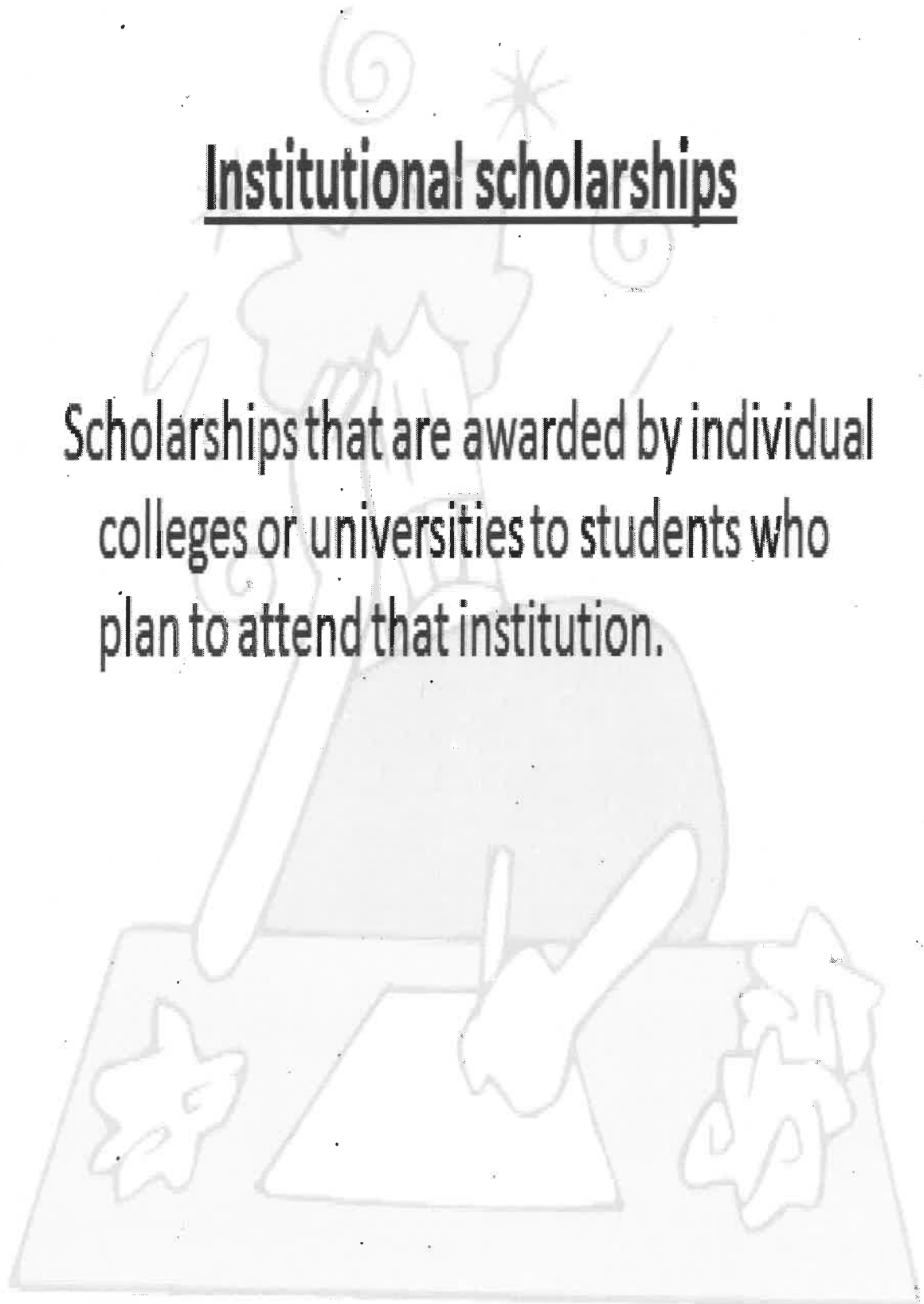
- Beware of scholarships that charge application, processing or administrative fees
- Watch out for scholarship sites that guarantee that you will win a scholarship
- Be careful about giving out your personal information, especially your bank account, credit card number or SS#



Institutional, National, State,
and Local Scholarship
Opportunities

Institutional scholarships

Scholarships that are awarded by individual colleges or universities to students who plan to attend that institution.



Institutional Aid

Academic

Competitive?
Renewable?

Need-Based

Determined
by the EFC
College may
use
"Institutional
Methodology"

Performance

Art
Athletic
Major
Music
Theatre

Attribute

Church
affiliation
Alumni
Diversity
Sibling

National Scholarships

- **Horatio Alger Association**
 - www.horatioalger.org
 - Online application available: August
 - Deadline: October
- **Coca-Cola Scholars Foundation**
 - www.coca-colascholars.org
 - Online applications available: Sept
 - Deadline: October 31
- **Ron Brown Scholarship Foundation**
 - www.ronbrown.org
 - Online applications available: September 1st
 - Deadlines: November 1st and January 9th
- **Gates Millennium Scholars**
 - www.gmsp.org
 - Online (only) application available: Now
 - Deadline: January

National Scholarships

- **AXA Achievement Scholarship**
 - www.axa-achievement.com
 - Application online
 - Deadline: December
- **Elks National Scholarship**
 - www.elks.org
 - Application available through local Elks lodge
 - Deadline: usually in December
- **Ronald McDonald House Charities**
 - www.rmhc.org
 - Online applications available: October 1st
 - Deadline: January 21, 2014
- **Jackie Robinson Scholarship Foundation**
 - www.jackierobinson.org
 - Online applications available: October 15th
 - Deadline: February 15, 2014

State Scholarship

Ned McWherther Scholars

- www.collegepaystn.com
- Online application available: January
- Deadline: February 15th

Requirements

- 29 ACT/1280 SAT (critical reading/math)
- 3.5 cumulative GPA

Award is up to \$6,000

Local Scholarships

- Together We Can Scholarship (must be a graduating high school senior from a HC public school and a resident of the City of Chattanooga)
- Mary Adams/Harold & Ellen Cash Memorial Scholarship
- Coca-Cola Centennial Scholarship (Local)
- EMJ Memorial Scholarship
- Epsilon Xi Sigma Scholarship
- Holiday Bowl Scholarship
- Joe W. Jackson, II Memorial Scholarship
- John P. Franklin Achievement Scholarship
- Julie Jacks Memorial Scholarship
- Sgt. Tim Chapin Memorial Scholarship
- Ronald McDonald House Charities Scholarship
- Sigma Gamma Rho, Inc. Scholarship

www.cfqc.org

CFGC School Specific Scholarships

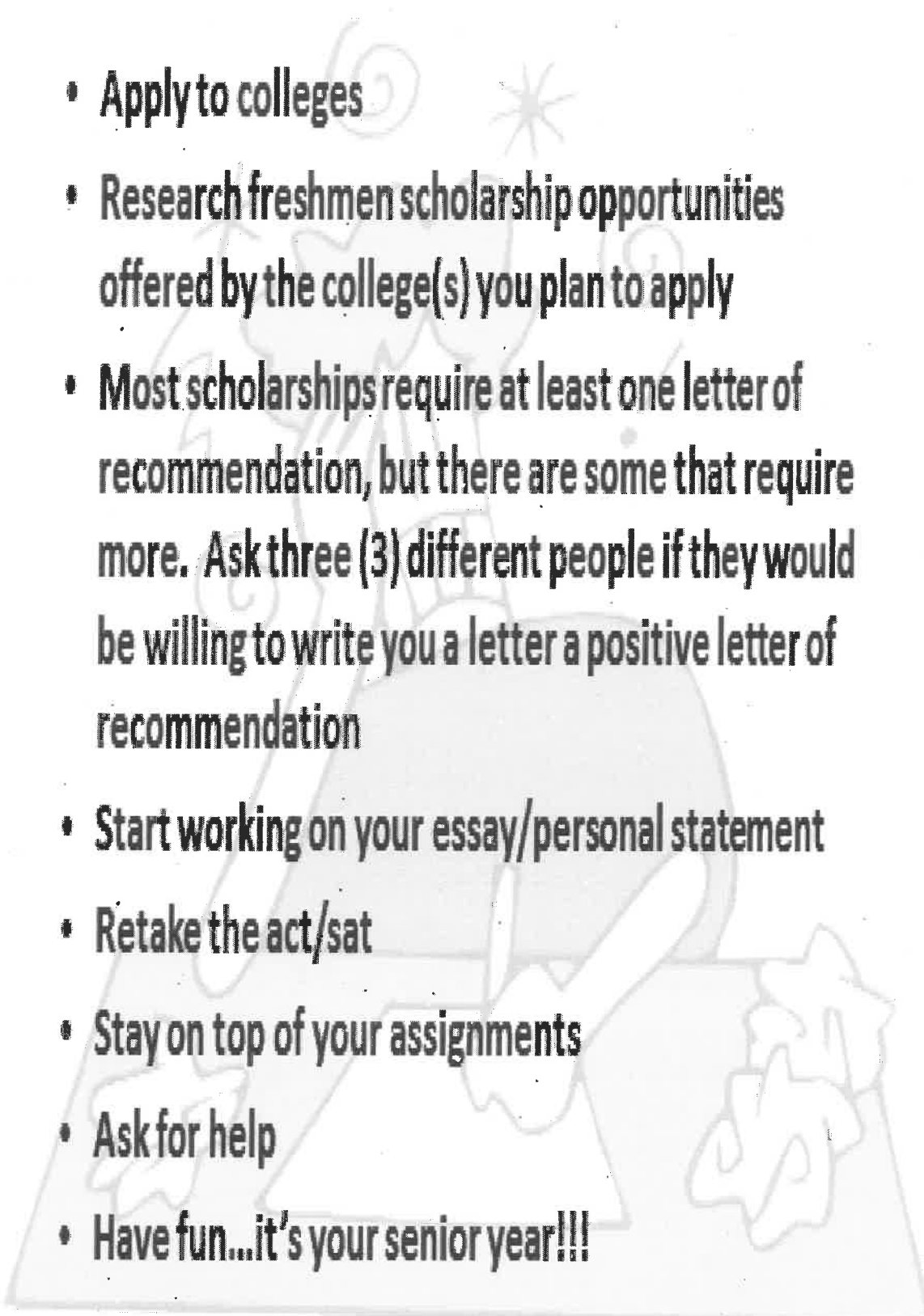
- **Brainerd High School-** (Alumni Association Scholarship)
- **Center for Creative Arts** (Kelly Butler Memorial Scholarship)
- **Central High School** (Alumni Association Scholarships)
- **Hixson High School** (Centennial/Alumni Scholarship)
- **Howard High** (Roy Keith, Sr. Memorial and TVA Scholarships)
- **Lookout Valley High Schools** (TVA Scholarship)
- **Red Bank** (Harris and Harry Harper and Sue Harper Scholarships)

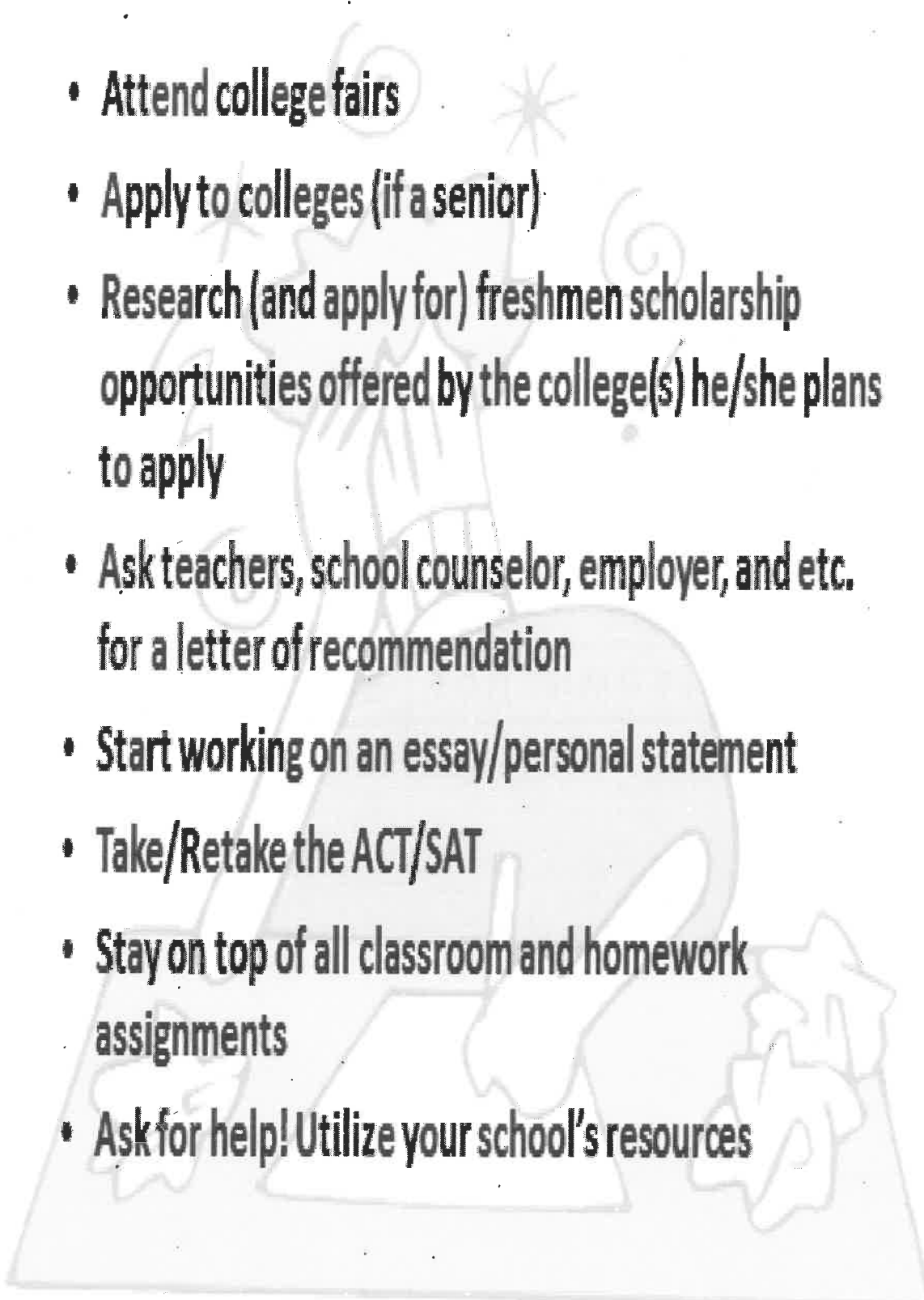
www.cfgc.org



Other Local Scholarship opportunities

- www.thirtyonegives.org (Hamilton County, TN Jr/Sr females)
- Delta Sigma Theta Sorority, Inc.
- Alpha Kappa Alpha Sorority, Inc.
- Rueben Strickland Memorial Scholarship
- Lookout Counseling Association
- Comcast Leaders and Achievers
- Blood Assurance Crystal Green Memorial Scholarship
- College Bound Boys & Girls Club Scholarship
- Brainerd Optimist Club Scholarship
- Daughters of the American Revolution Scholarship
- Rev. Paul McDaniel Boule' Scholarship (males only)
- Clark-Atlanta University Chattanooga Alumni Scholarship

- 
- **Apply to colleges**
 - **Research freshmen scholarship opportunities offered by the college(s) you plan to apply**
 - **Most scholarships require at least one letter of recommendation, but there are some that require more. Ask three (3) different people if they would be willing to write you a letter a positive letter of recommendation**
 - **Start working on your essay/personal statement**
 - **Retake the act/sat**
 - **Stay on top of your assignments**
 - **Ask for help**
 - **Have fun...it's your senior year!!!**

- 
- **Attend college fairs**
 - **Apply to colleges (if a senior)**
 - **Research (and apply for) freshmen scholarship opportunities offered by the college(s) he/she plans to apply**
 - **Ask teachers, school counselor, employer, and etc. for a letter of recommendation**
 - **Start working on an essay/personal statement**
 - **Take/Retake the ACT/SAT**
 - **Stay on top of all classroom and homework assignments**
 - **Ask for help! Utilize your school's resources**

Choosing a College

- **Public or Private**
 - **Four (4) year or Two (2) year**
 - **In-state or out of state**
 - **Size**
 - **Location**
 - **Academic Programs**
 - **Admission Requirements**
 - **Scholarship Requirements**
 - **Cost**
- 

Maximizing College Visits

- **Contact the Admissions Office to set up a structured visit**
- **Prepare for your visit by learning as much as you can about the college**
- **Include a Department visit**
- **Visit the dorms and eat in the cafeteria!**
- **Talk with students**
- **If you are concerned about your student not getting accepted, or if there are aspects of student's academic record that you'd like to explain, take an unofficial transcript with you and talk with the Admissions counselor**
- **Inquire about special programs/activities**

I have a student-athlete, what do I do?

- NCAA-www.eligibilitycenter.org
 - Division I and II offer athletic scholarships
 - Division III do not offer athletic scholarships
- NAIA-www.playnaia.org
 - Can offer full or partial scholarships
 - Must meet two of the 3 requirements:
 - » Must have a required ACT/SAT score
 - » Must have a cumulative GPA of 2.0
 - » Graduate in the top half of his/her class
- NJCAA-www.njcaa.org
 - Division I and II offer athletic scholarships
 - Division III do not offer athletic scholarships
 - There is no academic eligibility requirement for athletes entering jr. colleges

Money for College

- **Financial Aid**-is assistance in the form of grants, loans, and work. It is provided by federal, state, local or private sources to help meet college expenses.
- **FAFSA** (Free Application for Federal Student Aid) www.fafsa.gov
- **CSS Profile** (www.collegeboard.org)
- **Scholarships offered by the colleges** (institutional money)
- **Scholarships offered by outside sources** (extracurricular and/or faith-based organizations, agencies, corporations, health service providers, the Community Foundation)

The College Application Process

- **Pay close attention to deadlines and requirements!!**
- **Letters of Recommendations**
- **Essay(s)/personal statement(s)**
- **Research freshmen scholarship opportunities**
- **Create a timeline**



Going into the Military?

- The first step is to take the ASVAB exam. This exam can be taken by contacting you local recruiter .
- Unlike in years past you must have a HIGH SCHOOL DIPLOMA OR GED.
- Other requirements include appropriate age (must be least 17 or more depending on branch). Also you must be a U.S Citizen or permanent Alien.

So your Child is Ready to Get a Job

- Develop and update your resume.
- Remember the power of first impressions.
- Parents use your connections.
- Despise not "small beginnings".

APPENDIX F
CERTIFICATE OF COMPLETION

Certificate of Completion

Parent University

This certificate is presented to

for outstanding participation

awarded the 1st *day of* November 2014

at New United Missionary Baptist Church
of Chattanooga, Tennessee

Pastor



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